THE DĪVĀN-I-ḤĀFIẒ.

مي خور که عاشقي نه بکسبست و اختيار

اين موهبت رسيد ز ميراث فطرتم

Drink wine (of love for God). For, neither by acquisition nor by choice is the being a lover (of God);

Me, this gift reached from the heritage of creation.

Ode 374, c. 5.

THE DĪVĀN,

WRITTEN IN THE FOURTEENTH CENTURY,

BY

خواجه

شمس الدين محمد حافظِ شيرازي

مشهور به

لسان الغيب و ترجمان الاسرار

Khwāja

Shamsu-d-Dīn Muḥammad-i-Ḥāfiẓ-i-Shīrāzī

otherwise known as

Lisānu-l-Ghaib and Tarjumānu-l-Asrār.

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH PROSE, WITH CRITICAL AND EXPLANATORY REMARKS, WITH AN INTRODUCTORY PREFACE, WITH A NOTE ON ṢŪFĪ,ISM, AND WITH A LIFE OF THE AUTHOR,

BY

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ض

The Letter Ẓād.

340, (341).

1. The whole world, length and breadth, Thy beauty took:
Ashamed of the lovely face of earth's moon (the beloved), the (resplendent) sun became.

Necessary to all creation is the beholding of Thy beauty and beauteousness,
Nay, an enjoined duty to all angels is the viewing of Thy face.

The sun from the fourth heaven is the light-borrower from Thy face,
Like the seventh earth left beneath the load of death.

Ever remained dead, the soul that a sacrifice for Him became not:
Cutting and shearing is worthy of the body that, captive to Him, became not.

5. If a piece of rose-conserve (a kiss), Thy lip, soul-cherishing, give me not,
When, from this sickness (of love for Thee), escapeth my sorrowful body?

On the dust of His foot, thy kiss appeareth where?
O Ḥāfiẓ! to representation (to the true Beloved), the wind conveyeth thy tale of desire.

341, (340).

1. Come: for, the perfume of my soul, I perceive from—— that cheek,
For, the trace of my own heart, I gained from—— that cheek.

The spirituality (and goodness) of the Ḥūr which they explain,
The explanation, thou mayst ask of the beauty and grace from—— that cheek.

In the clay (of astonishment) left, the stature of the dainty cypress by that stature (of my true Beloved):
Ashamed (is) left, the rose of the rose-garden by—— that cheek.

In shame (is) left, the (delicate) body of the jessamine at these (pure and tender) limbs (of the true Beloved):
In blood (of envy) seated, the heart of the ruddy Arghavānat—— that cheek.

5. The perfume of musk, the musk-pod of Chīn took from that tress:
Perfume of the (true) Beloved, rose-water found from—— that cheek.

Immersed in the sweat (of envy) became the (resplendent) sun at the sun of Thy face:
Slender and wan, remained the (effulgent) moon of the sky at—— that cheek.

Trickled the water of life from that heart-alluring verse of Ḥāfiẓ:
Even as the sweat of souls went trickling from—— that cheek.

ط

The Letter Ṭā.

342, (342).

1. Since, around the (true) Beloved's cheek, time wrote the line (of down),
Truly, by His face, fell the moon of the sky into error.

From desire of His lip, which, more pleasant than the water of life, is,—
Went flowing from my eye a fountain of water, like the (mighty) Euphrates.

On that cheek of silver hue, behold the dark mole,
Verily, this dot of musk, left on the moon's face, (is) that (mole).

(O true Beloved!) hair loosed; and sweat (through passion's heat) expressed, since Thou hast come to the sward:
(Yellow) like saffron (through shame of Thy resplendent face) became the face of the (red) rose; and musk (through shame of Thy dark, musky tress), and rose-water (through shame of Thy perfumed sweat)——fell asunder and as naught became.

5. In desire of Thee, sometimes I give, like the (contemptible) dust, my soul and heart:
Sometimes, like the (amorous) duck, with water (of tears), I quench the fire of love.

If me, as a slave of his, the King accept,
Ever as a welcome, I, the slave, the bond for his service, give.

O Ḥāfiẓ! ashamed of thy (lustrous) verse hath become the (gleaming) water of life:
In desire of His love, in this way, (thrilling) verse hath uttered none.

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1. On seeing the beauty of His face, the moon fell into error; and thought:—
"Perchance this also is a moon!"
This ṭā (ط) is called ukht-uẓẓa, which signifies the sister of ẓā (ظ)

5. بط (duck) signifies:—
a water-bird whose ardour in love is great.
Like the (amorous) duck that quenches its own fire of love by swimming in the stream, I weep so much that, in the water of tears, I swim.

ظ

The Letter Ẕā.

343, (343).

1. From the evil eye, for thy good face God, (be)—— Ḥāfiẕ!
For unto us, all goodness, it (thy face) hath done —— O Ḥāfiẕ!

Come. For of peace, of friendship, and of fidelity, 'tis the time:
For, with thee, mine no quarrel is, nor dispute—— O Ḥāfiẕ!

Though, thy heart's blood, my ruby (lip) hath drunk,—take (to thy heart's desire)
From my lip, in lieu of it (thy heart's blood), the kiss, (as) the blood-price,——
O Ḥāfiẕ!

Thou, whence? Hope of union with Him, whence?
To this skirt, reacheth not the hand of every beggar—— O Ḥāfiẕ!

5. From union with that (illusory) beloved, gained my heart what delight?
Mine is the gift, life-giving,—— O grief-stricken Ḥāfiẕ!

To the tress, or to the mole, of idols, (beloved ones), again attach not thy heart:
If, from this snare and from this calamity, thou escape—— O Ḥāfiẕ!

Zāhid! the darvīsh garment of juggling, thou hast put on: go!
The dregs of pain, thou hast drunk; come—— O Ḥāfiẕ!

At the time of morn, with heart and soul, bewail like profligates;
That moment, one single prayer for my work, make—— O Ḥāfiẕ!

Come! sing the ghazal beautiful, delightful, full of burning (passion):
For joy-giving is thy verse, and life-increasing—— O Ḥāfiẕ!

---

1. In the first line Ḥāfiẕ means guardian.

ع

The Letter 'Aīn.

344, (344).

1. By the pomp of glory and of dignity of Shāh Shujā' I swear,
That, for the sake of wealth and of rank, strife is mine with none.

On lovers, cast a glance in thanks for this favour,
That of thee, the obeyed king, an obedient slave I am.

Thirsty for the bounty of the draught of the cup, we are. But,
Boldness, we display not (of ourselves we take not the cup); thee (through our vexing) pain of head, we give not.

My house (secret) wine, enough; the magian wine, bring not:
O companion! arrived hath the companion of the cup: to repentance (of wine) farewell!

5. For God's sake; with wine, cleansing and cleansing of the khirḳa, make ye:
For, from this way (of khirḳa-wearing), the perfume of good, I perceive not.

To the harp's twang, behold how dancing goeth,—
That one, who for the hearing of samā', permission gave not.

O God! separate make not the brow and the face of Ḥāfiẓ
From the dust of the court of grandeur of Shāh Shujā'.

---

1. The second line of couplets 1, 2, and 4 are similar to the second line of couplets 1, 4, and 5, of Ode 345.

5. Khirḳa. See Ode 124.

6. Samā'. „ „ 46, c. 6.

7. Shāh Shujā'. „ „ 326, c. 1.

345, (345).

1. By the pomp of the world-kindling fortune of Shāh Shujā',
I swear that, for the sake of wealth and of rank, strife was mine with none.

Bring wine. For, when the (resplendent) sun enkindleth his torch,
Even to the (lowly) hut of the darvīsh, reacheth the bounty of its (the wine's splendour-) rays.

Of (all of) the world, a flagon (of wine) is enough for me, and a lovely companion ;
For, without these, the cause of perturbation and pain of head, all is.

Adviser ! go ; for a cup (of wine), change this condoling,
For I am the obeying slave ; the obeyed king, not.

5. Me, from the masjid to the tavern, love sendeth :
O friend ! arrived hath the companion of the cup : to repentance (of wine) farewell !

No skill, purchaseth time. Save this, mine is naught :
With these goods (of skill), dull of market, for traffic, go I ——where ?

With Ḥāfiẓ's austerity and his idle talk, vexed I am :
The stringed instrument, play ; with song and samā', the love-song sing.

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1. The second line of couplets 1, 4, and 5 are si milar to the second line of couplets 1, 2, and 4 of Ode 344.
5. See Ode 179, c. 6.
7. طامات (idle talk) signifies :—
   (a) The confused circumstances, and words, baseless and perturbed, that, for the sake of the briskness of their own market, Ṣūfīs utter.
   (b) The idle boast and vaunt of Ṣūfīs in respect of their manifestations, revelations, and miracles.

the word is :—
in Arabic ṭāmmāt.
in Persian ṭāmāt.
Samā. See Ode 46, c. 6.

346, (346).

1. In the dawn, when, from the private chamber of the palace of wonders,
On all sides, the candle of the east (the sun) casteth splendour-rays ;

(When) from the pocket of the horizon, the juggler (or the dancer) draweth forth the mirror ;
(And), in a thousand ways, displayeth the world's face,

In the recesses of the joy-house of the Jamshīd of the sky,
The organ, to the melody of samā', Zuhra tuneth.

Into twang, cometh the harp, saying :—"The denier (of love) is where ?"
Into juggling (laughing) cometh the cup, saying :— "The forbidder (of wine) is where ?"

5. The way of revolution (of the sphere), behold ; pleasure's goblet, take ; (with God's lot, be content) :
For, in every state, the best of ways is this.

All snare and deceit, is the tress of the mistress of the world :
As to the end of this thread, no strife (of opinion) do Ārifs seek.

The king's (long) life, seek, if the world's profit thou seek :
For, it is an existence, gift-giver and a generous one, favour-conferring.

The place of evidence of the grace of eternity without beginning, the luminosity of hope's eye :
The summation of science and action, (and) the world's soul, (are) Shāh Shujā'.

O Ḥāfiẓ ! with the usage of the slave, dweller at his door, be :
For he (Shāh Shujā') is an obedient king, and Shahinshāh of those who are obeyed (all other kings).

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3. Samā'. See Ode 46, c. 6.

5. Time's action, behold ; with ease of heart sit not, for it passeth not with one colour ; the cup of pleasure, take ; with God's apportionment be content : in what issueth from thy hand, no deficiency make ; to-day's work, cast not to to-morrow. This, indeed, consider the best of ways.

8. Shāh Shujā'. See Ode 326, c. 1.

347, (347).

1. In constancy of love for Thee, renowned of the lovely ones I am——
like the candle;
Night-sitter in the street of head (life-) players and of profligates, I am——
like the candle.

Day and night, to my eye, grief-worshipping, sleep cometh not:
Since, in sickness of separation from Thee, weeping, I am——
like the candle.

With the shears of grief for Thee, severed became the thread of my patience;
So, in fire's separation from Thee, laughing (consuming) I am——
like the candle.

In separation's night, me a letter of union, send:
If not, in grief for Thee, a great world I will cause to consume——
like the candle.

5. If hot moving (impetuous) had not been the steed of my rose-hued (bloody) tear,
In the world, when would my hidden mystery (love for Thee) have become luminous—— like the candle.

In the midst of water and of fire, even so ardent of desire for Thee is
This my heart, poor, feeble, tear-raining (guttering)—— like the candle.

From the power of grief for Thee, soft like wax became the mountain of my patience,
Since, in the water and the fire of love for Thee, melting I am——
like the candle.

Night is my day without Thy beauty world-adorning;
With the perfection of love for Thee, in the very essence of loss, (consuming) I am,—— like the candle.

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1. شب‌نشین (night-sitter) signifies:—
(*a*) to sit nights in the assembly (مجلس).
(*b*) a sitter-up at night; nights, to be awake.
"Lovely ones." Oode 209, c. 5.
"Like the candle." „ 445, c. 7.

7. In boiling water, they melt the wax candle, so that the dross separateth and to the bottom of the water falleth; while, on the surface, the pure wax floateth.

O neck-extender (in grandeur)! head-exalting make me, one night, by union with Thee:
That, by the sight of Thee, luminous may become my hall—— like the candle?

10. Like the morning, without a sight of Thee, is left (only) a breath of life;
O heart-ravisher! Thy face, display; so that, on Thee, my life I may scatter (in love's consuming)—— like the candle.

Wonderful! in his head, Ḥāfiẓ caught love's fire for Thee:
With the water (tear) of the eye, how may I quench the heart's fire—— like the candle.

غ

The Letter Ghain.

348, (348).

1. In the morning for the perfume of the rose, I kept going into the rose-garden;
So that, like the bulbul heart-bereft, remedy for my brain, I might make.

At the face of a rose, red of hue, I gazed,
That, in the night of darkness, shone with a luminosity like the lamp:

Of her beauty and youth, so proud,
That, from the heart of the bulbul of a thousand notes, repose she kept:

In envy, the beautiful narcissus let loose water (night-dew) from her eye:
In passion, the tulip planted a hundred streaks (stains) in her soul and heart:

5. In reproof, the lily extended her tongue like a sword;
Like the man of two women, the anemone opened her mouth.

Sometimes, like the wine-worshipper,——in the hand, a goblet:
Sometimes, like the Sāḳī of the intoxicated, taken in the hand, a glass.

The joy of youthful pleasure, plunder like the rose, reckon:
For, O Ḥāfiẓ! to the envoy is naught save what is brought (the message).

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5. ایفاغ signifies:—
(*a*) نباغ two women connected with one man.
نباج " " " "
انداغ any woman connected with a man, who has more than one wife.

7. Thee, I have counselled:—"Enjoy thyself."
Delivered is my message; ended my business.

ف

The Letter Fā.

349, (349).

1. If fortune give aid, to my hand I will bring His skirt:
If (the skirt) I draw—O great the joy! If, me, He slay——O great the honour!

How more derived this heart full of hope the advantage of mercy:
Though to every quarter, the talk of the day kept taking my tale.

Awhile, the love of idols, stone of heart, I cherish;
No recollection of the father make these unfavoured sons.

Mine became no opening from the curve of Thy eye-brow:
Alas! in this crooked fancy, became the destruction of dear life.

---

3. بتان سنگدل و پسران ناخلف (idols, stone of heart; and wicked sons not heirs) signifies:—
(*a*) illusory beloved ones, whose way is void of solicitude and void of dependence.
(*b*) lust and desire, that, in man's body, obtain nurture.

According to (*a*)—
Ḥāfiẓ called them sons (پسران) since the manifestation of the loveliness of lovely ones, and of the briskness of their market of beauty is through the number of their lovers.
Thus, the crowd of lovers is the Lord of their loveliness.
Some love for illusory lovely ones, I will cherish; and, in their net, place myself. After that, cutting off hope of these degenerate ones, I will incline my heart to the true Beloved; and, in my heart, sow for Him the seed of love.
See Ode 349, c. 1.

According to (*b*)—
To itself, in the state of knowledge and of divine favour, the soul saith:—
"Lust and desire (who, by God's decree, had entered man) have become a garden."
Now that divine victory hath become the associate of my state, and, into my heart, the fear of consequences hath gone, how long shall I cherish them, and put aside the fear of the end.
For these degenerate sons and these unworthy followers recollect neither their own father nor their guide; and, from their iniquitous conduct, depart not.
They know not that, from their iniquities, calamity is in my nature; and that their conduct is the calamity of soul and of body.

ناخلف signifies:—
(*a*) an unfavoured son.
(*b*) a wicked son, disinherited for disobedience.

5. Leader of me, miserable, when becometh the Friend's eye-brow?
From this bow, none hath struck the arrow of desire on the target.

In the fancy of being a zāhid, corner-sitting (I became); and strange (it is) that,
From every side, me, with the (sound of the) harp and the drum, the young magian proclaimeth.

Void of knowledge are the zāhids; the charm, utter; and speak not:
Intoxicated is the muḥtasib; the cup, drink; and fear not.

Behold the city-Ṣūfī, how a doubtful morsel, he eateth!
Long be his crupper,—this animal of good fodder!

10. Ḥāfiẓ! if, in the path of love's household, thou plant thy foot:
The guide of thy path shall be the blessing of the watchman of Najaf (Ȧlī).

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8. A morsel of doubtful legality.

The couplet means:—

May the zealot, who eateth food of doubtful legality, become more and more like a beast.

10. At Najaf Ashraf in Kūfa, Ȧlī (first of the twelve Imāms) is buried. He died in 661 A.D. In this, as in Ode 311, Ḥāfiẓ showeth his sympathy with the Shīȧs (the followers of Ȧlī).

ق

The letter Ḳāf.

350, (352).

1. The abode of peace, unalloyed wine, and the kind companion,
If ever attainable these be to thee, O excellent the grace of God!

The world and the world's work, all naught in naught is:
The verifying of this matter, a thousand times, I have made.

To a place of safety, go; opportunity, reckon the plunder of time:
For, in the ambuscades of life, are the highwaymen of the Path.

Regret and sorrow that, up to this time, I knew not,
That the alchemy of happiness is——the Friend, the Friend!

5. (O Sāḳī!) come. For penitence for the ruby lip (of the true Beloved), and for the laughter (the sparkling) of the cup,
Is an imagination, verification whereof reason maketh not.

That (darkish) beauty that is in the chin-pit of thine,
To its (profound) depth, reach not many a thought profound.

One of heart (and an Ārif) to guide (me) to good (the true Beloved), is where?
For, to the Friend, in no way have we taken the path.

Although, to one contemptible like me, the (slender) hair of thy (small) waist reacheth not,
From the thought of this subtle matter, happy is my heart.

A thousand lives, the ransom for the Sāḳī's glance that moment,
When, with (ruddy) wine like (red) cornelian, the ruby-lip, he moisteneth.

10. If, with the colour of red cornelian, my tear be,—what wonder?
For like (red) cornelian, is the seal of the seal-ring of my eye.

With laughter, he (the Sāḳī) spake, saying:—"Ḥāfiẓ! the servant of thy nature, I am:"
Behold to what degree, me a fool, he (the Sāḳī) maketh.

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10. "مهر خاتم (the seal of the seal-ring) signifies:—
the red eye of the Beloved, the fancy whereof in the lover's eye becometh like the seal of the seal-ring.
They call the eye a seal-ring (خاتم); because, within it, is concealed a head.
The eye-lashes resemble the ring; and the eye resembleth the seal-stone.
As the seal-ring hath honour, so hath the seal-stone of the eye.
As, in the seal-ring, they depict great names; so, in the lover's eye, they image the beloved.

351, (350).

1. The reed's tongue hath no desire for the explanation—— of separation:
If not, to thee, I give the explanation of the tale—— of separation.

(O true Beloved!) comrades of the troop of Thy fancy; and fellow-riders with patience, are we (lovers of Thee),
The associate of labour, and of distress; and the companion—— of separation.

Alas! life's span, in hope of union,
Hath reached to an end; and to an end, hath not come the time —— of separation.

That head that, in glory, I rubbed on the head of the sphere,
(I swear) by the true ones that I (compelled by Fate and Destiny) placed it on the threshold—— of separation.

5. In desire of union, how may I unfold the wing,
For its feathers, the bird of my heart hath shed on the nest—— of separation.

Union with Thee, how may I claim? By my soul (I swear) that hath become,—
My heart, the secretary of fate; and my body, the pledge—— of separation.

Roast-flesh became my heart from the burning of desire; and far (in separation) from the (true) Beloved,
Ever, the blood of the liver, I drink from the tray—— of separation.

Now, what remedy, when, into the great whirlpool of grief's ocean,
The bark of my patience hath fallen on account of the sail—— of separation.

Not much it wanted that the bark of my life should be overwhelmed,
With love's wave from the limitless ocean—— of separation.

10. When, captive to love's circle, the sky beheld my head,
The neck of my patience, it bound with the cord—— of separation.

O Lord! into the world, who brought disjunction and separation:
Dark be the day of disjunction, and the house—— of separation.

Ḥāfiẓ! if, with the foot of desire, this Path (of love) to the end thou hadst gone,
To the hand of disjunction, none would have given the rein—— of separation.

352, (351).

1. Like me shattered, be none afflicted with separation:
For my life, all, hath passed in the calamity—— of separation.

The stranger, and the lover, and the heart-bereft faḳīr, and he whose head revolveth,—
(All) have endured the trouble of time; and the pains—— of separation.

If into my hand he fall, I will slay separation
With water (tears) of my eye, I will give the blood-price—— of separation.

I go where? I do what? The state of my heart, I utter to whom?
Who taketh justice for me? Who giveth the requital—— of separation?

5. From the pain of separation and of absence, not a moment of freedom is mine,
(O Beloved!) for God's sake, take justice and give the requital—— of separation.

By separation from thee, afflicted I make separation:
Even so, I will cause blood to drop from the eyes—— of separation.

I, whence? separation, whence? grief, whence?
Perchance, me, my mother brought forth for the sake—— of separation.

Hence, night and day, with love's stain, like Ḥāfiẓ,
To the bulbul of the morning, I utter the lament—— of separation.

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3. خون بها (blood-price) signifies:—
what in exchange for blood they take from the slayer.

4, 5. "Take my justice" signifies:—
"give me justice."
See Ode 330, c. 5.
Give the requital to separation (for his wrong done to me).

ک

The Letter Kāf.

353, (354).

1. O (beloved)! salt rights with thy lip, hath my wounded heart:
The (salt) right, preserve; for I depart, and thee to God entrust.

(O true Beloved!) that pure jewel Thou art that, in the holy world,
The mention of Thee for good is the outcome of the angel's praise.

(O beloved!) if as to my sincerity doubt be thine, trial make:
Like the touch-stone, none recogniseth the proof of pure gold.

(O true Beloved!) Thou spakest saying:—"Intoxicated, I become; and will give thee two kisses:"
Beyond limit, passed the covenant; but neither two (kisses), nor one (kiss), have we seen.

5. Thy (small) laughing pistachio (mouth), open, sugar-scattering (speech), make:
In doubt of Thy (having a) mouth, cast not the people.

The sphere, I will dash together (and destroy); unless to my desire it come:
Not that one am I, to endure contempt from the sky's sphere.

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2. پاکیزهٔ گوهر (the pure jewel) signifies:—
the jewel (pearl) that cometh forth alone (not with others) from the (oyster) shell.

3. In all truth, I am thy lover.

4. بوس (kiss) signifies:—
a special delight.

To the Eternal, Ḥāfiẓ saith:—
"At the time of sending us to this world Thou saidest,—'I will meet the lover twice; once in the house of this world, and lastly in the house of the last (next) world.'
"Beyond limit, hath passed the covenant; life's time hath ended.
"Neither twice nor once, have we beheld Thee; and in excess, desire hath ended."

5. From its exceeding smallness, thy mouth is not evident; and, from thy talking, the idea cometh to men that thou hast no mouth.

6. The second line—
Not that one am I, that from the sky's sphere, I will endure contempt.

Since, access to Ḥāfiẓ thou allowest him not,
O watcher (Shaiṭān)! from him, one or two paces farther (go; and his society, abandon).

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7. "Him" refers to the true Beloved (God).

O Iblīs! since thou allowest not the true Beloved (God) to pass to Ḥāfiẓ; and, ever, by philosophy and by trick, bringest a barrier in His path,—thou thyself hast not found the path to God; and further from Him, hast hastened.

354, (353).

1. (O murshid !) if wine thou drink, pour a draught on the dust (the sons of dusty Ādam):
The sin, wherein an advantage to the stranger reacheth,—— what fear.

Now, on the sky's summit, dash love's door-curtain :
For, thee to the dark pit (of the grave), death itself suddenly taketh.

With whatever thou hast, go; drink; and regret, suffer not.
For (on thy head), the sword of destruction time pitilessly striketh.

O graceful cypress, my cherisher! by the dust of Thy foot,
(I conjure Thee) on the day of events (the day of death), take not off Thy foot from the head of my dust.

5. What dweller of hell, what dweller of paradise, what man, what angel,——
In the religion of all, infidelity to the path (ṭarīḳat) is baseness.

The path of the house of six sides (this world), the geometrician of the sky (reason)
Established so that, beneath the snare of the pit (this world), is no path (of flight from it).

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1. O murshid ! when manifestations of the true Beloved chance to thee, thou shouldest give a taste thereof to thy disciples and the seekers of God. Thou shouldest instruct them that they may acquire this degree ; and may, with delight and desire, become the traveller of the path—although, in the travelling of the path, it is far from union with, and is verily separation from, God for the Ārif to be engaged in instruction; and to the crowd of Ārifs is the source of loss and of disaster.

In this sense, Ḥāfiẓ saith :—
"The sin, wherefrom profit reached another, —what fear ? For this deed is the following of Muḥammad."
Although in the instruction of disciples, there is langour in the manifestations (of the true Beloved).
Yet, since instruction is the guidance of others and is the law of Muḥammad, there is no fear. Nay, it is the cause of dignity.

6. مهندس فلكي (the geometrician of the sky) signifies :—
Reason who displayeth the sky's revolution, and measureth it.

دير شش جهت (the cloister of six sides) signifies :—
The world, the field of the first, and the last, world, It hath six sides :—

The front.	the superior (zenith).	the south.
„ back.	„ inferior (nadir).	„ north.

The path of reason, the deceit of the daughter of the vine wonderfully attacketh:
Till the judgment-day, ruined be not the vine-trellis!

Ḥāfiẓ! by the path of the wine-house, happily thou wentest,
The prayer of one of heart, the consoler of thy pure heart be!

دام مغاک (the snare of the pit) signifies :—

The world whose worshippers have the lofty head.
O Seeker! Be not deceived by reason's talk; desist not from thy search.

Reason saith :—

Thou art the captive of six sides; and the pure Lord is outside of the six sides.
Then thy finding Him is beyond the circle of possibility, and outside the limit of excess.

The second line means :—

In the last breath (the agonies of death), appear to me; and cause me to taste the wine of seeing Thee—which wine is the source of lasting life; and by drinking which, I will break my fast. My life, which is a deposit, I will deposit with the Depositor (God).

355, (356).

1. If design for my destruction, thousands of enemies (Shaiṭāns, intent upon leading one astray) make,
If thou (O perfect murshid !) be my friend (and aider),—of enemies, I have no fear.

Me, hope of union with Thee keepeth alive:
If not, from separation from Thee a hundred ways, fear of destruction is mine.

Breath (by) breath, if, from the breeze, Thy perfume, I perceive not,
Time (after) time, rent like the rose my collar I make.

On account of Thy image, go to sleep my two eyes——never!
In separation from Thee, patient was my heart,——God forbid!

5. If a wound, Thou strike, ('tis) better than the plaister of another:
If poison Thou give, better than the antidote of another.

My slaughter, by the blow of Thy sword is everlasting life:
For, verily happy is my soul in this that it is a sacrifice for Thee.

The rein, turn not. For if me, Thou strike with the sword,——
My head, the shield I make; from the saddle-strap (to bind me as game), Thy hand I keep not back.

Thee, as Thou art, how may every vision see?
To the extent of his vision, every one understandeth.

---

4. The couplet is a negative interrogation. Never went to sleep my two eyes; God forbid that my heart was ever patient in separation from thee.

5. Otherwise—
If a wound, Thou strike, well. For another (giveth) the plaister:
If poison, Thou give, well. For another (giveth) the antidote.

356, (357).

1. If, to Thy street, the power of arriving be mine,
By the fortune of union with Thee, to foundation arriveth my work.

From me, took rest,—those two beauteous hyacinth tresses:
From me, took tranquillity,—those two narcissi (eyes) tricked with kuḥl.

Since from the jewel of Thy love, a great polish hath my heart,—
Verily, from the rust of vicissitude, polished it was.

Battered with ill-fortune, life, I obtain
At that moment when, with the sword of grief for Thee, slain I become.

5. O soul and heart (the true Beloved)! in Thy presence, what sin have committed,
That, accepted, becometh not the devotion of me, heart-bereft?

When, at Thy door, without resource, without gold or force, I
Have, in no way, the path of egress or of ingress.

I go—where? I do—what? I am—how? Remedy, I make—what?
For, from grief of time's violence, sorely vexed I am become.

Worse than my heart, grief for Thee found no place,
When, in my straitened heart, it made its place of alighting.

Ḥāfiẓ! with love's pain, be content; and be silent:
Love's mysteries, reveal not before people of reason.

357, (360).

1. (Even as) in the rose-season (the time of manifestations; of glories of mysteries) of repentance of wine (love), I became—— ashamed,
(So) of un-upright conduct (abandoning wine-drinking), let none be—— ashamed.

My counsel (the circulation of the cup) is all the snare of the Path: and, of the argument,
On account of the lovely one, or of the Sāḳī, in no way am I—— ashamed.

Of the blood, that, last night, went (flowing) from the pavilion of the eye,
In the sight of the night-prowlers of sleep (that come upon the path of the eye) we were—— ashamed.

Than the (resplendent) sun, more beauteous of face, thou art. Thanks to God!
That, in the sun's face, of thee (O murshid) I am not—— ashamed.

5. It may be that, through His compassionate nature, the (true) Beloved asketh not my sin;
For, of question I am vexed; and of answer,—— ashamed.

From thy presence, 'tis a life-time since I turned not away my face:
By the aid of God's grace, of this threshold, I am not—— ashamed.

---

1. When, through the murshid's guidance, I reached to the manifestation of glories, in the time of austerity and of chastity (which was fixed by love), of that way, I suffered shame saying:—
That time, why made I not increase of love? That time, why spent I in vanities?
To such a degree, reached my shame that, of his un-upright conduct, so ashamed as I, none becometh.

3. To the second line add:—
"For, we have ruined their path."
From the many bloody waves that, to that pavilion (the eye-lashes) flowed; and, to sleep, gave no admittance——the way-farer, who at night alighted, was ashamed.

4. To the second line add:—
For, to the sun's beauty, I prefer thy beauty.

5. In the first line, he confesseth to sin; in the second, he revealeth his vexation of question and answer, and his shame thereof. Thus, doth the sinner feel.

Beneath the lip, poison-laughter, why expresseth the cup,
If, of Thy ruby lip, the (ruddy) wine became not—— ashamed?

Lawful it is, if the intoxicated narcissus cast down its head;
For, of that (Beloved's) eye full of wrath, it became—— ashamed.

Its face in the veil of the shell, it (the pure pearl) concealed on that account,
That, of the pearls of my (lustrous) verse, the pearl of pure water became —— ashamed.

10. The veil of the Ẓulmat (darkness), the (gleaming) water (of life) of Khizr established for the reason that it became,
Of the (pure) nature of Ḥāfiẓ and of this (his) poetry (lustrous) like water,—— ashamed.

---

7. Zuhr-khanda (poison-laughter) signifies:—
The laugh of wrath, of anger, of shame.

10. Ẓulmat. See Ode 35.
Khizr. „ „ 89.

358, (359).

1. O Thou, whose face (is) like paradise, and ruby lip (like) the limpid water of paradise!
Soul and heart, Thy translucent water hath endowed.

Around Thy lip, Thy fresh-wearing (black) down,
Is like the (collection of black) ants around the limpid water (Thy resplendent face).

O Lord! this fire (of separation) that within my soul is,
Make cool (to give me escape from separation; and to cause me to attain union with Thee) in that way that to Khalīl Thou didst.

O friends! power (of union with Him), I gain not,
For the reason that exceedingly beauteous beauty, He hath.

5. Lame is our foot; and (far distant, is) the stage like Paradise:
Short, is our hand; and on the (lofty inaccessible) date-tree, the date.

In every corner, the arrow of Thy eye
Hath a hundred slain ones, (lovers) fallen like me.

Independent of explanation, is the beauty of this verse:
Argument respecting the sun's splendour, none seeketh.

Āfarīn! on the reed of such a Painter who gave,
To the virgin of meaning, such a beauteous beauty.

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1. سبیل (way) signifies:—
wakf endowment; sabīl kardan, to prepare; wakf kardan, to dedicate.

3. خلیل (Khalīl) signifies:—
The friend of God, a title of Ibrāhīm's.
When, by Nimrūd's order, they cast Ibrāhīm into the fire, that fire became, by God's grace and bounty, a rose-garden for him.
In the midst of the fire, Ibrāhīm recited the Ustā (Avastā abastā).
See the Kurān, xxi. 69.
Nimrūd (Iz dhubar). See history of Babylonia by A. H. Sayce, pp. 55-62; the Bible, Genesis, x. 8-12, Ezekiel, viii. 14. B.C. 600; and the five ancient monarchies of the east, by G. Rawlinson.

5. Difficult is union with the true Beloved.

This verse (either) a miracle, or lawful magic, is;
This verse, (either) the invisible messenger, or Jibrā,il, brought.

10. To the King of the world,—permanency and grandeur;
And everything of this sort that he desireth——be!

---

9. سحر حلال (lawful magic) signifies:—
lustrous verse.

Spiritual magic is of two kinds:—
(*a*) 'ulvī (high); raḥmānī (divine).
(*b*) siflī (low); shaiṭānī (satanic).

Divine magic.

Perfection consists in the knowledge of "the most great name" of God—al ism-ul-a'ẓam, which is imparted only to Heaven's favourites.

By virtue of this name,
(*a*) Sulaimān and his Vazīr, Āṣaf, derived their power (Ḳurān, xxvii. 40).
(*b*) a man may raise the dead.

Uttered, or written, are efficacious:—
(*c*) other names of God.
(*d*) the name of Muḥammad.
(*e*) ,, names of good jinn.

Written charms are composed of:—
(*f*) names *c. d. e.*
(*g*) passages from the Ḳurān.
(*h*) mysterious combination of numbers.
(*i*) peculiar diagrams and figures.

Satanic magic.

This magic depends on the agency of Shaiṭān and of evil jīnn; and is condemned by Muḥammad and by all good muslims.

This magic is taught by Hārūt and Mārūt (Ode 14).

السحر (as siḥr) enchantment is a branch of satanic magic; but as it has been studied and practised, with good intentions, by the aid of good jinn, there is a science of good enchantment (which may be regarded as a branch of divine, or lawful, magic).

Metamorphoses are effected by spells, or invocations, to the jīnn,—with the sprinkling of dust or of water on the object to be transformed.

The effect of enchantment on the enchanted one is:—
(i) to deprive of life.
(ii) to paralyse.
(iii) to affect with irresistible passion.
(iv) to render demoniacal.
(v) to transform into a brute, a bird . . .

Talisman (ṭilism, ṭilsam, ṭalsam) is a term applied to mystical characters (astrological or otherwise magical): and to seals, or to images, whereon such characters are inscribed.

It preserveth from:—

enchantment.	evil.
accident.	the despoiling of treasure.

On being rubbed, it calleth up the presence of its servant (a jinnī).

Divination (al kihāna).

The diviner obtains the services of Shaiṭān:—
(*a*) by magic art.
(*b*) ,, invoked names.
(*c*) ,, the burning of perfumes.

In this fashion a verse how to utter, none (other) knoweth ;
A pearl (verse) of this sort, none (other) can pierce (utter).

From the grasp of the love for the idol, Ḥāfiẓ,
Like the (feeble) ant, at the foot of the (great) elephant, hath fallen.

Before the mission of Muḥammad, the shayāṭīn used to ascend to heaven ; and to hear words by stealth.

All muslims believe that the evil jinn ascend to the lowest heaven ; hear the angels ; and so assist magicians.

The forms are :—
- ẓarb-ul-mandal, the inscribing of the enchanter's circle.
- „ -ur-raml, the moving of sand.
- 'ilm-un-najūn, the science of stars.
- az zijr, augury from the motions of birds, or of beasts.

In every lunar month, are seven evil days :—
- the 3rd whereon Ḳābil (Cain) slew Hābil (Abel).
- „ 5th „ God cast Ādam down from Paradise ; afflicted the people of Yūnas (Jonah) ; and whereon Yūsuf (Joseph) was cast into the pit.
- „ 13th „ God took away wealth from Aiyūb (Job) ; and the kingdom from Sulaimān ; and whereon the Jews killed the prophets.
- „ 16th „ God exterminated the people of Lūṭ (Lot) ; transformed 300 Christians into swine, and Jews into apes ; and whereon the Jews sawed asunder Zakariyyā (Zachariah).
- „ 21st „ Fir'aun (Pharaoh) was drowned ; and his nation afflicted with plagues.
- „ 24th „ Nimrūd slew 70 women ; and cast Al Khalīl (Ibrāhīm) into the fire ; and whereon was slaughtered the camel of Ṣāliḥ.
- „ 25th „ God sent the suffocating wind upon the people of Hūd.

See :—
- Mishkāt-ul-Maṣābiṭ, ii. 374, 384, 385, 388.
- Mir āt-uz-zamān i. 1.

Couplet 9 (first line) occurs in Ode 591, c. 4.

359, (363).

1. To the way-farer (the holy traveller), sufficient guide (to ṯarīḵat and to ma'rīfat) is, love:
In His (the true Beloved's) path (of union and of love), my tears I prepared (to shed).

Into account, when bringeth the wave of our tear,
That one, who, over the blood of the slain, urgeth his bark?

Not my choice is my ill-fame:
Me, road-lost in love, He (God) made who guided.

On thyself, dash not the fire of the face of idols:
Or, over the fire, happily pass like Khalīl (Ibrāhīm).

5. On thyself, either establish (the treading of the path of love, and of divine knowledge) so that thou mayst lose thy desire (and become road-lost):
Or, without the guide (the holy shara'; or the murshid), in this path, plant not thy foot (for thou wilt not attain thy object).

---

1. In the second line, the path may be the path—
   (*a*) of the true Beloved.
   (*b*) „ „ murshid.
   (*c*) „ love.

3. The guide signifies:—
   (*a*) God Most High.
   (*b*) the beloved.
   (*c*) „ murshīd.

When the murshid—who taught me the ordinances of outward worshipping; and kindled in my path the lamp of guidance—recognised me to be worthy of love, he cast me into love's path; and with love's fire made luminous my heart.

In thy opinion, this is being road-lost in error; in mine, the perfection of knowledge.

See Ode 179, c. 6; 359, c. 3; 371, c. 1; 374, c. 5.

5. To thy heart, pass not the thought. God forbid that, in this friendlessness, thou shouldst lose thy object.

Thou art a man of the Path; such a one thinketh not of the acclivity or the declivity. In this Path, without a road-guide, thy foot plant not. Prudence and foresight (the goal of the sharī'at) to a hair's breadth thou followest; in thy heart—"First the Friend, then the Path"—thou placest; and, in speaking and doing, the following of predecessors thou abandonest not.

In love's path, thy own existence to heart bring not; with the ear of sense, this subtlety hear that, although thou art a person of His persons, thy object (through the prohibitor), thou lose not.

If this state thou have not and something for thyself fashion, thy foot in love's path plant not.

From the highway of sharī'at, show not a hair's breadth of transgression, which transgression would be wholly calamitous, and the source of disaster, of iniquity, and of error. See Ode 298, c. 5; 299, c. 2; 302, c. 10; 303, c. 6.

Years, I was in thought of that couplet that uttered
An elephant-driver on the bank of the river Nīl:—

"Either remember the customs of an elephant-driver (a lover of God),
"Or, to Hindūstān (the holy traveller's heart), go not with the thought of the elephant (love for God).

"Either draw not on the face the dark line of being a lover;
"Or, to the river Nīl (of mourning), take down thy garment of piety.

"Either friendship with elephant-drivers (lovers of God), make not:
"Or, fit for the elephant (love for God), establish the house."

---

7. Hindūstān signifies:—
   (*a*) the native-land of the elephant.
   (*b*) „ holy traveller's heart, whence love springeth. Then, on his body, it falleth; and, on all its parts, poureth out its mysteries.

A poet saith:—
"A hidden subtle thing it is whence love ariseth."

If thou practise love, the customs and habits of lovers (of God) remember; the path of lovers, take; with it, all thy spirit reckon; to it, thyself consign; of danger have no fear.
Otherwise, about love-play, wander not; and to thy heart the idea of being a lover, bring not.

When the elephant goeth to sleep, in sleep he seeth his native land. In wakefulness, madness (of desire for his native land) seizeth him so that he dieth.
Not a moment, are elephant-masters careless of the elephant; they do not allow him to sleep at his desire.
If he go to sleep, quickly, they apply a remedy.
When access to thyself thou gavest love; and on the plain of existence, thy pace extendedest—not a moment be careless of love; for it, all spirit summon; and in adversities, be patient.
God forbid—love remembering its native land, should (in thy immature heart) become possessed of discernment.

8. جامه در نیل زدن (to cast the garment in the Nile) signifies:—
to have mourning.
Either be not a lover; or abandon outward piety. One of these two, choose.

9. Every work that thou choosest, capacity for that work, reveal.
To encourage the elephant, they cast on his feet a leathern bag filled with pebbles. Thus, is he taught to kill a man by trampling on him.

See:—
   (*a*) Histoire Militaire des elephants depuis les temps les plus reculés, par le Chev. P. Armandé ancien Colonel d'Artillerie, 1843.
   (*b*) Official notes (three) on Elephants by Captain H. Wilberforce Clarke, R.E. (dated the 3rd April, the 16th April, and the 2nd December 1879) which may be seen:—
      i. at the Asiatic Society of Bengal, Calcutta.
      ii. „ „ Office of the Consulting Engineer to the Government of India for Railways, Calcutta.
      iii. „ „ Royal United Service Institution, London.
      iv. „ „ Institution of Civil Engineers.

10. Without wine and the minstrel, to paradise call me not,
In the cup of wine (of love and of divine knowledge) is my ease, not in the limpid water (of paradise).

O Ḥāfiẓ! if thou have the meaning (of mystery),—it, bring;
If not, naught is the claim save question and answer.

Elephants are said to have been used in battle for the first time:—
(*a*) 558 B.C. by Derbices in his war against Cyrus the Great.
(*b*) 331 „ „ Darius at the battle of Arbela.
Probably, the latter date is the correct date.

360, (361).

1. O (cool) breeze of the north! the breeze of good news, thou art,
That, us, at union's time, reacheth.

O messenger of the bird-place! God protect thee:
Welcome! welcome! Come! come!

Salmā is where? In Zū Salam, is who?
Our neighbours are where? Their state is how?

Void remaineth the space of the banquet-hall;
Of the companions, and of the brimful riṭl.

5. After safety (from calamity), invisible became the dwelling (of Salmā):
Of its former state, the ruins ask.

Now, hath the night of absence cast its shade:
Let us see, what (pastime) the night-prowlers (the dreams) of fancy—— play.

---

2. الحمي signifies:—
a protected bird-place, a cote.

مرحبا signifies:—
خوش آمدي well, thou hast come; welcome.

From straitedness, thou hast come; and to spaciousness, arrived: after labour, in ease thou hast rested.

O messenger of the bird-place of friends! O news-bringer! thee, may God preserve from calamities.

Welcome! purity, thou hast brought. Come! come!

Couplets 1, 6, 8, 10 excepted, this Ode is in Arabic.

3. ذو سلم (Ẓū Salam, mimosa-owning) is the name of a place (district or village) between glorious Makka and luminous Madīna.

سلم (gum arabic tree) signifies:—
(*a*) a thorny tree which is in the abode of Salmā; and with the bark whereof they tan leather.
(*b*) a kind of vegetation.

What state hath Salmā? what doth she? Before her, what state doth Time bring? In that dwelling of Salmā (which is the tree Salam), who is the dweller; and who layeth the couch of sleep?

Our neighbours, where are they? what state have they? what do they?

4. Riṭl (1 quart). See Ode 315, c. 2.

5. After that time when Salmā's dwelling was inhabited; and into it, calamity and adversity entered not,—the traces of the dwelling became invisible.

From its vestiges that are left after its ruin, ask ye the state of that dwelling.

Love's tale,—no break is it's:
Here, speech's tongue is broken.

At none, looketh our saucy one:
Alas this pride, haughtiness, and disdain!

In thy beauty of perfection, thou acquiredest hope
Far from thee, God keep the eye-wound (of calamity)!

O Ḥāfiẓ! love and patience, how long?
Sweet, is the wail of lovers. Bewail!

---

9. عین چشم و عین کمال (the essence of the eye; and the essence of perfection) signifies:—
Eye-wound. For save to that which is perfect, the eye-wound cometh not.
In beauty of perfection, I beheld thee: at my desire, I arrived.
God Most High may cause to turn the eye of perfection (the eye-wound, and the source of disaster).
That is—
To whatever attaineth perfection, the eye-wound (disaster) cometh; and draweth it to decline.
Thee, from the eye-wound, in His own safety, God will keep; and thus us, to the Nil of (desire) will bring.

361, (358).

1. O Thou that hast ravished my heart with this Thy form and grace!
(Thine) solicitude, for none; to Thee, inclined (in love) a whole world!

O soul (O Beloved, in separation from Thee)! from my heart, sometimes I heave the sigh; and, sometimes draw out the arrow:
Before Thee (that hast no solicitude for me), how shall I say what things through my heart I endure?

To the watchers, how shall I utter the description of Thy ruby lip!
To the ignorant, good is not the coloured (vivid) meaning.

When, every day Thy beauty is greater than (Thy beauty of) the other (preceding) day,
To Thy glorious face, one cannot compare (even) the (effulgent) moon.

5. My heart, Thou hast ravished; my soul, I give Thee. Grief, why sendest thou?
Since wholly grieved we are, of the (tax-)collector what need?

Ḥāfiẓ when in love's fold, thou plantedest thy foot,
On His (the true Beloved's) skirt, fix thy hand; and of all (attachments to the world, thy hand) let go.

---

2. کشم (I draw) signifies:—
I heave; I draw out; I endure.

3. جاهل (ignorant) signifies:—
a worldly one, not occupied with spiritual matters.

4. The moon is sometimes waning (in glory) and sometimes waxing (therein).

5. Grief is supposed to be a (tax-) collector. See Ode 426, c. 8.

362, (366).

1. By the magic of the doll (pupil) of thy eye, O one of happy qualities!
By the mystery of thy down, O verse of happy omen!

By the (sweet) draught of thy ruby (lip), O water of my life!
By thy colour and perfume, O fresh spring of beauty and of grace!

By the dust of thy path, that is hope's canopy;
By the dust of thy foot, that is the envy of limpid water:

By thy cypress (stature) of moon-appearance; by the lofty sun;
By thy exalted threshold; by the sky of glory:

5. By thy graceful gait, like the ways of strutting of the partridge:
By thy glances like the ways of the eye of the gazelle:

By thy sweet nature; and (by thy) breath, the morning's perfumed pastile;
By the perfume of thy tress; and (by the) odour of the gently breathing (cool) north wind:

By that red cornelian that, for us, is the seal of the eye's seal ring;
By that jewel (the pearl of eloquence) that, for you, is the door of the casket of speech:

By that page (surface) of thy cheek that became the rose-bed of the eye:
By that enclosed garden (the eye) of vision that became the place of fancy,

(I swear) that, in contentment with Thee, if (him) Thou will regard, Ḥāfiẓ
Will not remain (even) with life. What room (to say that) goods and property (will not remain).

---

4. The cypress. See Odes 108, 145.

7. مهر خاتم چشم (the seal of the eye's seal-ring). See Ode 350, c. 9.

9. The first line may be :—

(*a*) "(I swear), O Ḥāfiẓ, if thou look at thy pleasure,
"Thou will not remain with life * * "
This is an instance of ṣun'at-i-iltifāt (change of person).

(*b*) "(I swear) that if Ḥāfiẓ, not satisfied with thee, regard (another),
"He will not remain with life * * "

In this case—
بي رضاي is read for در رضاي
كند " " كني

363, (362).

1. The world-possessor, defender of the faith, perfect sovereign:
Yahya bin Muzaffar, king, just-doer:

O thou! thy court, the shelter of Islam, hath opened
On the face of the world, the window of the soul, and the door and the heart.

Necessary and proper to the soul and to wisdom, is reverence to thee:
To existence and dwelling (the universe), thy reward is abounding and comprehending.

On the day of eternity without beginning, from thy reed, a drop of blackness (ink)
That became the solver of questions, fell on the face of the moon.

5. When (on thy face; or on the moon's) the sun beheld that dark mole, to his heart, he said:—
"Would to heaven that I had been the fortunate slave (the dark mole)."

O king! on account of thy banquet, the sky is in dancing and in samā'
From the skirt of this zamzama, thy hand let not go.

Drink wine; and give the world (be joyous). For, of the tress of thy noose,
Captive to chains became the neck of thy ill-wisher.

(Now,) altogether, in the way of justice, is the sky's revolution:
Be happy that the tyrant taketh not the path to the stage (of his object).

Ḥāfiẓ! when in the (power of the) king of the world is the partition of subsistence,
For thy livelihood, make no useless thought.

---

1. Yahya was the sixth of the Muzaffar dynasty (1353—1430.) See Ode 505, c. 11; 506, c. 8.
2. The first line may be:—
O thou whose court, the shelter of Islām, hath opened.
4. On the day of eternity without beginning from thy reed fell, on the moon's face, a drop to which Fate and Destiny gave this nobility that it became the date of all the important affairs of the world; and the loosener of many theological questions, such as—
(*a*) the time of probation of the divorced woman.
(*b*) „ „ „ woman (widow) of a dead man.
(*c*) the pilgrimage to Makka.
(*d*) legal alms.
5. The word "Hindū" (the black man of Hindūstan) signifies:—
a black slave.
„ dark mole.
6. samā'. See Ode 45.
zamzama. „ „ 299, c. 7.

364, (367).

1. The breeze of love's perfume, I perceived ; and, expectant of the flashing of the lightning of union, became :
O (cool) breeze of the north ! come : for, for the perfume of thy body, I die !

O song-uttering driver of the camels of the Beloved ! stand, and alight :
For, in desire of the Beloved's beauty, no patience is mine.

O heart ! the complaint of the night of separation, let go :
In thanks that the day of union hath up-cast the screen (of the night of separation).

When the Beloved is in desire of peace; and excuse asketh,
In every state, one can pass by (and pardon) the violence of the watcher.

5. (O Friend !) come. For the seven-fold-rose (-tear)-shedding screen of the eye,
On the writing of the workshop of (Thy tender) fancy, I have drawn.

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1. برق وصال (the lightning of union) signifies :—
the manifestations of glories : and the beholding face to face.

نسیم شمال (the breeze of the north) signifies :—
(*a*) the perfect murshid.
(*b*) the cool breeze that, from the land of the Beloved, cometh.

The explanations are :—
(*a*) the sweet fragrance of the true Beloved, I perceived; and by the lightnings of union, overpowered became,
O north breeze ! O perfect murshid ! come; for, in desire for thee, I die. Thy seeker and searcher, I am—'tis the time of aid.
(*b*) the sweet fragrance of the true Beloved, I perceived ; and stared became.
By the lightnings of union, and by the splendours of the rising of the sun void of declination, the marks of union took dwelling in my heart; and, there, the manifestations of glories made their abode.
O north breeze ! * * * *

The first lines of couplets 1, 2 are in Arabic.

2. حادي (Guide) signifies :—
the song-utterer, who, by the singing of Arab songs, urgeth the camels.
O driver of the camels of the Beloved ; and urger of the litters wherein are my beloved ! stand, and alight :
For * * * *

5. The eye hath seven screens, called :—
(*a*) طبقه صلبي the natural screen growing out of the skull, which protecteth the eye from injury.
(*b*) طبقه مشيمي the membrane-screen.
(*c*) طبقه شبكي the latticed screen. It is like a net.

In my straitened heart, is naught save the fancy of Thy (small) mouth:
Like me, in pursuit of vain fancy, be none!

Vexation with a piece of counsel from the Beloved (who is as my soul), I show not;
For vexation with his own soul, (even) with effort, none sheweth.

Trodden by the foot of grief, perturbed, is my heart:
Even as acquainted with its state is none.

Slain by love for Thee, became the stranger, Ḥāfiẓ, but,
By our dust, pass; for lawful to Thee is our blood.

(*d*) طبقه عنكبوتي the spidered screen. It is very thin and delicate, springeth hard from moisture, like the spider's thread.

(*e*) طبقه عنبي the grape-screen. This hath two skins(folds)black in colour, in the centre a hole like the hole at the extremity of the grape, wherefrom momently light falleth on the eye.

(*f*) طبقه قرني the horned screen. Its advantage is that it covereth the hardened moisture so that it may do its work; and keepeth off outward dangers. It is so named because, like the tusk of the boar, it is a horn outwardly black, inwardly resplendently white like the sun. Whatever is placed beneath it, appeareth through it.

(*g*) طبقه ملتحم the meat (flesh), or the rose-shedding screen. It springeth from the back of the brain; and, joined to the other parts of the eye, to them giveth fleshness and coherence, whereby the eye openeth its feathers and wings.

It is called rose-shedding; because, from it, the eye's light cometh into manifestation; and because it is fit for tear-shedding if, in partnership for tear-shedding, all the layers are.

The explanations are:—

(*a*) O friend! come; for the rose-shedding screen (which is one of the seven screens of the eye), I have drawn on the writing of the workshop of fancy; and, ever, (until thee I have seen), into imagination thy fancy I take.

(*b*) Come! for on the face of the workshop of (thy tender) fancy, I have drawn the rose-shedding screen, so that, from the eye or from its tears, injury befall thee not.

365, (364).

1. In praise of those good qualities (of the Beloved ; or of the murshid), every subtlety that I uttered,
Every one who heard, said :—" The sayer of this, what an excellent speaker is he !"

I spake saying :—"The powerless soul, Thou pitiest when ?"
He said :—" At that time when, between (the lover and the Beloved) life is not the intervener.'

At first (on the day of Alast), easy appeared the acquisition of love and of profligacy :
In the end, in (attempting) the acquisition of these excellences, the soul consumed.

On the head of the gibbet, this subtlety, sweetly singeth Ḥallāj Manṣūr :—
"Questions (of love) like these, of the Shāfi'ī (order), ask ye not."

5. I have given my heart to a Friend, bold, decorated, arrayed,
Agreeable of nature, laudable of disposition.

Like Thy intoxicated (obliquely-looking) eye, I was at the time of corner-taking (retiring to solitude) :
Now, like Thy (inclined) eye-brow, I became an incliner to the intoxicated.

---

2. At that time when, passing out from thy own soul, with the true Beloved thou mixest; aught save Him, forgettest; and for Him not existent becomest.

4. Ḥallāj. See Odes 66, 123, 138, 139.
Ask ye not questions :—
(*a*) of love,—
"I am God; holy and great is my state" which are words of shakriya (partnership) and of wujūdiya (existence).
(*b*) of dragging to the gibbet.
Because, he who is a man of the outward (a hypocrite) hath no knowledge of inward questions ; and if he hath knowledge, no permission is his to reveal them.
The Shāfi'ī (order) is mentioned :—
(*a*) because, by the order of the muftī of the Shāfi'ī order, they dragged to the gibbet Mansūr Ḥallāj.
(*b*) not because, Shāfi'ī is not lord of the inward (and of the outward).
Imām Shāfi'ī was born at Ghaza (in Palestine), 767; and died in Egypt 820 A.D.
The second line is in Arabic.

From my tears, a hundred-fold Nūḥ's deluge, I beheld;
Yet, from the heart's tablet, Thy picture ever declined not.

O grief that me, no entrance at His door, the Heart-ravisher gave:
Notwithstanding that from (all) sides, mediators, I evoked.

O Beloved! **Ḥāfiẓ's** hand is the amulet of (against) the (evil) eye-wound:
O Lord! (grant) that suspended to (circled around) thy neck, it (the hand) I may see!

م

The Letter Mīm.

366, (442).

1. If, from my hand, there arise (the chance) that with my heart-possessor I may sit,
From the cup of fortune (of His face), I drink wine; and, from the garden of union (with Him), pluck the rose (of profit).

Not my foundation (of life), will the bitter (strong) wine (real love) ṣūfī-consuming take:
O Sāḳī (perfect murshid)! on my lip, thy lip, place; and my sweet life, take.

(In this vain desire) perchance, distraught I shall become. For, from love of thee, night to day,
To the moon, (like one distraught) I utter speech; in sleep, the Parī, I see.

To the intoxicated, thy (sweet) lip gave sugar; and to the wine-drinkers, thy (intoxicated) eye, wine:
Through exceeding disappointment, neither am I with that (the sugar); nor am I with this (the wine). (Such a one) am I!

5. (On) the night of departure, I go from the couch to the palace of the ḥūru-l-'īn (the ḥūr with large black eyes),
If, at the time of life-surrendering, thou be the candle at my pillow.

Since every particle of dust that the wind brought was a bounty from Thy grace,
Thy slave's state remember; for an old servant am I.

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5. See the Ḳurān, lii. 20.
Sing. حوري plur. حوريان (Persian).
" " " حور (Arabic).
" حورا " حوري "
See Ode 25, c. 2; 416, c. 4; 475, c. 8.

Not pleasing appeared the writing of every one, who a versified picture, expressed:
A rare partridge (lustrous verse), I take; for swift is my royal falcon (the poet's high genius).

If belief thou have not, go; ask the painter of Chīn (Mānī);
For, the usage (of word-painting even), the (illustrious painter) Mānī desireth from the nib of my reed.

Ṣabāḥu-l-khair! shouted the bulbul. O Sāḳī! where art thou? arise!
For, in my head, tumult maketh the twanging clamour of the harp of last night.

10\. Not every one's work is fidelity and truth-speaking,
The slave, I am, of the Āṣaf of the age,—Jalālu-l-Ḥaḳḳ va-d-Dīn.

From me, not from Ḥāfiẓ, hear the mysteries of love and of intoxication;
For, with the cup and the goblet, every night, the companion of the moon and of the Pleiades, am I.

7\. Otherwise—
Not pleasing appeared his writing—every one who expressed a versified picture.

9\. صباح الخیر (good morning) signifies:—
(*a*) the salutation that the companions utter, at the rising of the sun, to the Sāḳī when, from him, they seek the morning cup.
(*b*) the wailing of love.

خروش چنگ دوشین (the twanging clamour of the harp of last night) signifies:—
The covenant of alast; for, by the faithful duty to that covenant, all are bound.
From the distraught lover (of God), love's wailing struck up; struck in, from within me, the covenant of alast.
O murshid of the time! where art thou? Arise; and into my cup, pour the rosy wine.
For, before my vision the talk of counsel, the slumber of carelessness, and wine-drinking arose and the covenant (which, on the day of mīsāḳ I had made with God) adorned the tumult.
This couplet occurs in Ode 372, c. 6.

10\. The true name is—
Jalālu-d-Dīn.
Because he was faithful and truthful, the Poet adds——
Jalālu-l-Ḥaḳḳ.

11\. This couplet occurs in Ode 372, c. 8.

367, (376).

1. Permit us to pass by the highway of the tavern;
For, for a draught, in need of this (tavern-) door, we are all.

On the first day (of eternity without beginning) when, of profligacy and of love, we boasted,
Its condition was that, (no path) save the Path of this way (of love), we tread.

The place (this world) where the masnad of Sulaimān goeth to the wind (of destruction),
Pleasant, it is not if we suffer grief. Best, that we drink wine.

Let us see, it may be that, in his girdle, one's hand one can fix;
Seated in the heart's blood, like the red ruby, are we.

5. Admonisher! (to us) make not the counsel of the distraught. For we,
With (possessing) the (glorious) dust of the Friend's street, look not at Paradise.

Since (by samā'), the Ṣūfīs are in the mystic state of the dance,
We also by the sorcery (of love-play), a hand uplift (in rapture).

From thy draught (-sprinkling), earth gained the rank of the (mighty) ruby:
Before Thee, less than the dust are we helpless (lovers; because, to us Thou inclinest not).

Before that dear life passeth,
Permit us to pass before Thy face.

Ḥāfiẓ! when there is no path to the turret of the palace of union,
Our head, with the dust of the threshold of this door, let us take.

---

5. In my opinion to have the dust of the Beloved's street is better than to go to paradise.
Then counselling is profitless; for, of love's path, never will I repent.

6. Samā'. See Ode 45.

7. The "mighty ruby." See Ode 179, c. 2.

9. Since our desire issueth not, it is necessary that we should not turn from our purpose.
"Who sought, found."

368.

1. Hath not the time arrived—for friends to pity;
For covenant-breakers, to repent?

To them, hath no news arrived of him who was left behind,
With the fire of grief in his chest?

Had the tribe known what passed
On the wounded one, him they would have drawn near to; and pitied.

Arrived hath the season of Nau-rūz; green have become the sand-hills:
What of the young minstrels that they sing not?

5. What of me, the heart concealed, the tears revealed,
How wonderful it is—the dumb speaking!

These are the months in which, by the wind's blowing, objects (the blossoming of flowers) are gained:
Unlawful to us, is spring's pleasure.

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1. This Ode (all in Arabic), Ḥāfiẓ wrote at the beginning of the mystic state before he had arrived at the stage of decoration.

The brothers (c. 7) and the friends (c. 9) signify:—

Holy travellers and Ārifs, at whose stage Ḥāfiẓ had arrived; and in search of whom, he was like one distraught. From every traveller, aid he sought.

To defective ones and covenant-breakers, is not the time arrived that they should be penitent of covenant-breaking?

2. To them hath no news arrived of that one who broke the covenant; and broke the pledge, notwithstanding that, in his chest, the fire of grief and of penitence flameth up.

To them, from the Ḳurān and the Ḥadīs, hath not the tale of covenant-breakers come?

3. Of what hath passed from them on this wounded one, void of oppression,—would that my tribe knew!

After knowing the extent of their tyranny, this wounded one pardoneth them, and forgiveth what is fit to be forgiven.

4. The spring-season hath come; green, the highland hath become; and distilled and pure, is the wine; full and abundant, are the grapes; and friends of fellow-cup sing;

5. My tear revealed my mysteries; and though my limbs had held the mysteries concealed, my tear became the informer.

O wonderful deed! if silence uttereth speech; and seeketh the mystery of his master (the body).

6. For these are months, by the effects whereof, the heart demandeth joy, independence, and powerfulness,—the result whereof is pleasure.

To us, poor, centreless, resourceless, the pleasure of spring is unlawful. Our heart is at the foot of the snare.

Sons of our uncle! to us with a draught extend your generosity:
For generosity and greatness are means whereby known is the generous one.

O thou that hast acquired sway over all kings!
Pity. God recompense thee: Fortune are deeds of charity.

For every one of the friends (of Ḥāfiẓ) are a store (of victuals) and the hope (of wealth):
But for wretched Ḥāfiẓ, are indigence and exigence.

---

7. O uncle born (cousin)! practise liberality and pity us notwithstanding that greatness hath causes whereby excellence may be seen and riches marked out.

O brethren, Lords of excellence! exercise liberality towards faḳīrs; and enter upon pity. For excellence is the mark of liberality, not the collecting of dirams and dīnars.

8. Thou that, in the way of attacking, hast become powerful over all the Sulṭāns of the human race! Pity, that God may give thee recompense. In respect of friends, goodness is opportune.

Otherwise—

Thou that, in the way of dominion, hast become lofty of all Sulṭāns!

9. Every one of the friends hath treasure, which, at the time of distress, is of use; and the power of giving alms (khairāt va ṣadḳāt) which, in the next world, increase joy.

To wretched Ḥāfiẓ, poverty (faḳr) is the cause of perturbation.

That is—

It is the poverty of perturbation; not the poverty of choice.

The poverty of choice hath delights; and is the cause of thank-offering; the poverty of perturbation is altogether a mulct, and the cause of contempt.

369, (374).

In the morning, with the desire of repentance (to my heart), I said :—" I seek the counsel of God,"
Spring, repentance-shatterer, arriveth : what remedy may—— I make?

True speech, I utter :—I cannot see (that this state is very difficult);
For the companions drink wine ; and lookiug on—— I make.

By the cup's circulation, remedy ye my brain :
If, from the midst of the banquet of joy, retirement—— I make.

If, one night, to my tongue, passeth the tale of Thee,
From want of purity, it (the tongue) with wine, rinsing,—— I make.

On the throne of the rose, I place a (beauteous) idol like a Sulṭān :
With the hyacinth, and the lily, the glory of collar and of bracelet—— I make.

Through the Friend's face, blossomed my purpose like the rose:
To the hard stone, consignment of the enemy's head (that separation recur not)—— I make.

The tavern-beggar am I; but (at) the time of intoxication, behold :—
Against the (lofty) sky, loftiness; and against the (ordering) star, order,—— I make?

Not mine, is the way and usage of morsel-abstaining. For,
The reprobation of the profligate, the wine-drinker, why do—— I make?

To the memory of the King's assembly, like the rose-bud with laughing lip,
The cup, I take : and, through desire, my raiment, rent—— I make.

If, from the ruby lip of the Beloved, a kiss I take,
Young again, I become; and life, twice—— I make.

---

4. On account of its want of purity, with wine, it (the tongue) I rinse.

5. تخت گل (the throne of the rose) signifies :—

(*a*) the place where they make the marriage of brides and adorn them with garlands of roses.
(*b*) the heart of the holy traveller, the place of blossoming of roses.

Not the ḳāẓī, nor the mudarris, nor the muḥtasib, nor the faḳīh are we :
Mine, what profit that forbidding of the wine-drinker—— I should make.

Through wine-drinking, distressed became Ḥāfiẓ;
With the sound of the harp and with wine, his mystery (of distress), evident—— I make.

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11. Ḳaẓī the judge.
Mudarris „ school master.
Muḥtasib „ city censor (of morals).
Faḳīh „ theologian.

370, (379).

1. (O murshid !) come ; so that the rose (of ease and of pleasure) we may scatter, and, into the cup (of existence ; or of the heart), the wine (of love and of divine knowledge)—— cast.
(By our inward strength) the roof of the sky we rend ; and (to the height of another heaven) a new way,—— cast.

If an army, that sheddeth the blood of lovers, grief raise—
Content together are I and the Sāḳī ; and up its foundation, we—— cast.

Into the cup of ruddy wine, rose-water, I pour :
Into the censer of the wind, 'iṭr-revolving, sugar, I—— cast.

Minstrel ! since in thy hand is a sweet instrument, a sweet song sing :
So that, hand-waving, we may sing the love-song, and dancing, our head down may—— cast.

5. O breeze ! to that lofty quarter of the Beloved, the dust of our existence cast ;
It may be that on the spectacle-place of that king of lovely ones ('ārifs), our glance, we may—— cast.

Of reason, one boasteth ; another idle talk weaveth :
Come : before the just Ruler (God) these disputes, let us—— cast.

If the paradise of 'Adn, thou desire, come with us to the tavern (of love and of profligacy) ;
So that, from the foot of the wine-jar (the murshid of love), thee, at once into the pool of Kauṡar, we may—— cast.

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1. This may be addressed :—
   (*a*) to the beloved.
   (*b*) „ holy traveller.
3. Into bitter, strong wine (of real love) rose water is poured to reduce its strength.
4. سماع خوش signifies :—
   Samā' (سماع)joined with the condition of samā'-i-sāmi' (سمع سامع) the hearing of the hearer.
   Samā'. See Ode 45.
5. خوبان (lovely ones). See Ode 209, c. 5.
7. " The paradise of 'Adn " signifies :—
   (*a*) paradise.
   (*b*) the manifestations of God Most High.
   See Ode 407, c. 4.

O (true) Beloved! with Thy face, illumine our assembly,
That, before Thee, the love-song I may chaunt; and at Thy feet, my head, may
—— cast.

In Shīrāz, the understanding of verse, and the speaking well, they practise
not:
Ḥāfiẓ! come; that, into another land, ourselves we may—— cast.

371, (370).

1. Times I have said; and again I say,—
   That, heart bereft, not of myself, have I gone this Path (of love).

   Behind the (pure) mirror (of the holy traveller's heart) me, they have kept like the parrot:
   What the Teacher of eternity without beginning said:—"Say"; I say.

   Whether I be the thorn, or whether the rose, there is a sward-adorner (God),
   By whose hand, as (it) cherished me, I grew.

   O friends! me, heart-bereft, astonied, censure not:
   A great jewel I have; and the master of vision (the jeweller God), I seek.

5. Although to (the wearer of) the patched (darvīsh) garment, (the drinking of) wine, rose of hue, is a sin,—
   Me, censure not; for with it (from off the darvīsh garment), the colour of hypocrisy, I wash.

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1. See Ode 179, c. 6.
2. Before a mirror, they place a parrot; and behind the mirror, the teacher.
   The parrot, seeing his own reflection in the mirror, maketh "chachchaha;" and thinking that the parrot behind the mirror maketh speech, entereth on speech.
   Whatever he heareth, cometh from his tongue.
   From behind the mirror, the teacher saith:—
   "Allah! God, the Merciful, the Merciful!"
   or whatever he wisheth to teach. Thus, quickly, by this sorcery, doth the parrot learn: and become a speaker and an orator.
   Here the parrot is *behind* the mirror. The explanations are:—
   (*a*) That the م (صفتم) is not maf'ūl bih (nominative) but maf'ūlun lahu (the accusative).
   Behind the mirror they have kept for me one parrot-like.
   (*b*) That in place of پس one should read پش (contracted from پیش for verse—sake).
   Before the mirror, they have kept me parrot-like.
   (*c*) That in place of پس one should read بر
   On the bosom of the mirror, they have kept me parrot-like.
   This couplet, Ḥāfiẓ (who was a murshid) wrote in praise of himself.
   In the opinion of disciples, the murshid's praise of his own soul is laudable; for such praise is the source of firmness of good faith, and the repeller of tumult.
   Whatever I say, I say from the Teacher (God): His nature, I seek.
   Of myself, naught I say. Whatever the master of eternity without beginning saith, and to my heart revealeth, that I say.
   "Neither doth he (Muḥammad) speak of his own will. It is no other than a revelation, what unto him hath been revealed." The Ḳurān, liii. 3, 4.
   Not like the poets, mysterious utterers, do I speak. Whatever they say, they say through lust and Shaiṭān; and, distraught from the producing of their own imagination, strive to reveal their vain imaginings.
   The second line, see Ode 407, c. 3.
3. See Ode 408, c. 4.

From another place (cause), is the laughing and the weeping of lovers (of God):
In the night (through union with the Beloved), I sing; in the morning-time (through separation), I moan.

To me, Ḥāfiẓ spake saying:—"The dust of the tavern-door smell not:"
Say:—"Censure not; for the (fragrant) musk of Khuṭan, I smell."

372, (378).

1. A thousand breaches in my faith, with Thy dark eye-lashes, Thou hast made:
Come, so that, out (of my heart) on account of Thy sick (languishing) eye, a thousand pains, (of mine) I may pluck.

Ho, O fellow-sitter, of my heart (the true Beloved!) from Whose memory, friends (who, in this world of non-existence are Thy companions; and slumber in Thy unity) have passed:
Not a day be mine, the moment when, void of recollection of Thee, I sit.

---

1. مژگان (eye-lashes) signifies:—
(*a*) the darkness of sins that, in matter, have become established.
(*b*) illusory love.

چشم بیمار (the sick eye) signifies:—
(*a*) the seeing God and His manifestations.
For varied are the circumstances of holy travellers, whose goal is God. When he attaineth perfection, to him, this quality appeareth evident.
(*b*) real love. Love, whether real or illusory, dependeth on God, to whom every one inclineth.

The explanations are:—
(*According to a*)—
(i) O Lord! for those sins that from me have issued, hath arrived Thy order for my destruction.
Come: for, in respect of those sins, is a breach in my faith through the beholding of Thee.
From my path, I up-pluck the thorn of sorrow; from it, withdraw my inclination; and from the foot out-pluck the thorn.
(ii) O my slave! through sins in moments, thou hast made in thy faith, thousands of breaches; and to Me hast not shown obedience.
Come; repent; upon the true path, go straight; say—
"I am penitent for those (evil) deeds."
So that, on account of thy sick eye (deficient vision, that became a thousand sins) I may pardon thee!
Since, by lust's invitation, thou committest sins, imperfect (not far-seeing) vision thou hast.
Those sins that thou hast intentionally committed, I will, after thy repenting and weeping, pardon; and, their rust from thy heart's mirror, wipe.
(iii) (*According to b*)—
O true Beloved! with Thy dark eyelashes (illusory love), Thou broughtest thousands of breaches in my way and faith; and (through illusory love) Thou rentest the garment of faith that was on my body:
Come, so that, through true love for Thee, I may choose numberless pains; and, from the stage of the illusory to the stage of ḥaḳīḳat, take the Path.

In the Fawā,īd-ul-Fawāīd, is the following tale:—
Once upon a time, was a Barhaman, possessed of wealth and goods and of all worldly effects.
Him, with a fault, the king of that time charged; into his own grasp, all his wealth took; and, expelled him from the land—though he deserved no punishment.

Old and foundationless, is the world: of this Farhād-slayer,——justice!
Me, vexed with sweet life, its craft and sorcery made.

The world, transitory and permanent, a ransom for the true Beloved and the Sāḳī (I make):
For, the world's sovereignty, love's humble companion, I deem.

5. If, in my place, the Friend (God) choose a stranger,——He is judge:
If, in place of the Friend, I choose my life,——it, unlawful be!

Ṣabāḥu-l-khair! shouted the bulbul. O Sāḳī (murshid)! where art thou? Arise (bring wine):
For, in my head, tumult maketh the intoxication of the wine of last night (the day of Alast).

Drowned in sweat like the rose, I became through the torment of the fire of separation:
O breeze, night-seizing (the perfect murshid)! a breeze, from the sweat-seizer of mine (the true Beloved),——bring.

Setting his face to the desert, he went his way. On the way, a friend met him; and in friendship's name asked him, saying:—
"What is this state that is the cause of such sorrow?"

The Barhaman replied:—
God be praised that they left with me the zunnār (the mystic cord). Although they took from me all else, since the zunnār is my safety it will come back.

When faith is safety; and, in my heart, is memory of God,—no fear is mine of my sins.

See the Ḳurān, ix. 5; xiii. 7; iv. 30; viii. 29.

برفت از یاد (went from Thy memory)—

Although the imputation of forgetfulness is improper; yet, in this place, it is allowable.

Only through the perfection of conciliation, hath Ḥāfiẓ made God descend to the mansion of forgetfulness; and brought the speech into utterance.

6. This couplet occurs in Ode 366, c. 9; and is there fully explained.

7. گل (rose) signifies:—
The (red) rose which (see Ode 40, c. 5) was formed of the sweat of Muḥammad. From him, who taketh sweat is acceptable.

باد شبگیری (the night-taking breeze) signifies:—
(a) The morning breeze whereto they assign the coming of fragrant odours; and the blossoming of flowers.
(b) The murshid.

عرق چین (sweat-taker) signifies:—
(a) a mixture of perfumes which, like ambergris, through various compoundings, they prepare. Its essential quality is the taking (away) of sweat.
When sweat prevaileth over the limbs; by the use of the عرق چین, it is relieved.
(b) the true Beloved, and real Desired one.

From me, not from the admonisher, hear the mysteries of love and of intoxication:
For, with the cup and the goblet every night, the companion of the moon and of the Pleiades, I am.

The tale of longing that, in this volume, is become verified,
Verily is void of error; for me, the dictation Ḥāfiẓ gave.

From the heat of the fire of separation and disjunction drowned in sweat like the rose; and the withered leaf I am become.
O murshid of ṭariḳat! O guide of ḥaḳīḳat! From that true Beloved, a fragrant breeze bring; and from this whirl-pool, this sweat-drowned one bring forth.

That is—
Display virtues and truths, and the path of manifestations.

Possibly this couplet is in reply to couplet 2.

8. This couplet occurs in Ode 366, c. 11.

"the moon" may signify:—
the Beloved.

جام (cup) signifies:—
wine; the moon.

قدح (goblet) signifies:—
wine-drops, the Pleiades.

373, (375).

1. Beyond limit—this that from my hand, went religion and knowledge,
Come, say—what joy from love for Thee, I established?

Although grief for Thee gave to the wind the harvest of my life,
(Falling) in the dust of Thy precious foot, (I displayed fidelity); for the covenant (that I had made), I broke not.

Contemptible like the atom though I am, Love's wealth, behold!
How, in desire of Thy face, joined to love I am.

Bring wine; for 'tis a life-time, since, through desire of safety, I
Sate, in the corner of safety for the sake of ease.

5. O counsel-utterer! if of (the crowd of) men of sense, thou be,
To the dust, cast not thy speech (of counsel); for (counsel is useless), intoxicated I am.

Before the Friend (God), my head forth from shame how may I bring,
When, from my hand, a worthy service issueth not?

Ḥāfiẓ consumed; and that Beloved, heart-cherishing, spake not,
Saying:—"When his heart, I wounded, a plaister, I sent."

---

2. The second line may be:—
By the dust of Thy precious foot (I swear) that the covenant I broke not.

374, (371).

1. O Sāḳī (true Beloved)! come back; for of Thy service, desirous I am:
Of Thy service, and of prayer-uttering for Thy fortune, desirous I am.

(O perfect murshid!) from that place, where is the (common) bounty of the cup of happiness of thy splendour,
From the ẓulmāt of astonishment, me the path of going out,—— show.

Drowned in the sea of sin from a hundred sides, though I be;
Since I became love's friend, of the people of mercy am I.

O Faḳīh! me, for profligacy or for ill-fame, censure not:
For, from the Court of Fate, pre-ordained was this.

5. Drink wine. For, neither by acquisition, nor by choice, is the being a lover:
Me, this gift reached from the heritage of creation.

I, who, in my life, chose not travelling from my native land,
In the love of seeing Thee, desirous of travelling am.

Far from the door of fortune of Thy shelter, apparently am I:
But, with soul and heart, of the (crowd of) dwellers of Thy presence, am I.

In (love's) path, the (mighty) river and the (lofty) mountain; and I, shattered and battered—
O Khizr, auspicious of foot! by thy prayer, aid give me.

If thou boast of the musky (dark fragrant) tress of that idol,
O breeze! of the revenge of my jealousy, bethink thee!

10. In Thy eye-brow (bow), vision's arrow up to the ear of sense
(Is) brought and drawn; for an opportunity (for Thee to shoot an arrow), delaying, I am.

Before Thy eye, Ḥāfiẓ will sacrifice his life:
In this fancy, I am, if respite me life will give.

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2. Ẓulmāt. See Ode 35, c. 10.
4. Faḳīh signifies a theologian.
5. See Ode 179, c. 6; 359, c. 3; 371, c. 1.

375, (373).

1. Glad tidings! to (the abode of) Ẕū-Salam, suddenly descended safety (from calamity):
To God praise, (the praise of) the confessor of the greatest blessing!

That bringer of happy news, who brought the glad tidings of victory, is where?
So that (in joy), my soul (which is dearer than gold and silver) I may scatter on his foot like gold and silver.

Verily, shattered of heart becometh the covenant-breaker:
In the opinion of the Lords of wisdom, sacred charges are covenants.

From the King's turning back, what a rare picture established
His enemy's resolution in the mansion of non-existence!

5. From hope's cloudlet, he sought a blessing. But,
To his seeing eye, it gave naught save moisture.

Into the (dark) Nīl of grief, he (the covenant-breaker) fell; to him, in reproach the sky said:—
"Verily, now, repentant, thou hast become; and profit from repentance, thou gainest not."

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1. ذوسلم. See Ode 360, c. 3.
Glad tidings! suddenly safety (from calamity) descended upon the abode of Ẕū-Salam (which is a thornless tree in the Beloved's abode).
To God is praise for the favour of a praise that is, in excess, from the confessor (of praise).
Favours for being guided aright, and the praise of the confessor, are not save in sincerity of faith.
Then, with sincerity of faith, Ḥāfiẓ praiseth the descending of safety on the abode; and, for that abode, seeketh an increase of favour.

2. Who bringeth glad tidings, on his foot they scatter some silver.

3. In the opinion of the Lords of reason, the covenant verily is the Lord of respect and of honour (is sacred and honourable).
Who breaketh a covenant becometh heart-shattered.
In trueness of covenant, is surety; the coming out from that covenant, is his charge. Whoever for something established a covenant, its surety he became; and, from it, he must come out.

Sāḳī! come, for it is the season of the rose, and the time of pleasure:
The cup, bring; and suffer no grief, more or less.

From the cup of wine, hear. For this old woman, newly married (the world)
Many a husband, like Kay Ḳubād and Jamshīd, slew.

O heart! seek not thou the kingdom of Jamshīd; seek the cup of wine:
For this was the song of the bulbul, garden-singer, of Jamshīd.

When, like the (red) flagon, the enemy's (red) blood, thou spilledest,
With friends, in ease and joy, take the cup of Jamshīd.

In the tavern-corner, hath Ḥāfiẓ his place of ease,
Like the bird in the garden; and like the lion in the forest.

---

9. In the time of joy, the cup of wine is better than the kingdom of Jamshīd.
Jamshīd. See Odes 144, 176, 199.

In Arabic, are:—
Couplet 1; and the second lines of couplets 3, 6, and 11.

376, (380).

1\. O morning cypress! without thee, with the rose and the rose-bud,——
what may I do?
The tress of the hyacinth, how may I draw; (with) the cheek of the lily——
what may I do?

From the reproach of the ill-wisher, alas! I beheld not Thy face:
When not mine is the (gleaming) mirror, with (dull) iron—— what may I do?

O admonisher! go; and at the dreg-drinkers, carp not:
This, the work-orderer of Fate doeth:—— what may I do?

When, like this, from the hidden ambush, leapeth the lightning of jealousy,
Do thou order: for I of consumed harvest,—— what may I do?

5\. When the King of the Tūrāns (Afrāsiyāb) approved; and cast me into the pit,
If the grace of Tahamtan (Rustam) be not hand-seizer (to help)——
what may I do?

If with a lamp (on the path of travellers) Ṭūr's fire (the perfect murshid) make not a little assistance,
(For) the remedy of the dark night of the Wādī-i-Aimān—— what may I do?

With the heart-stitching arrow of separation, thou sheddest my blood:
Do thou thyself say to thyself:—"O luminous eye!—— what may I do?"

Ḥāfiẓ! highest paradise is the house of my heritage:
In this desolate stage (this world), my dwelling,—— why do I make?

5\. Afrāsiyāb. See History of Persia by Malcolm and by Clements Markham; and the Shāh Nama, by Firdausī.

6\. Wādī-i-Aimān. See Ode 202.

377, (377).

1. If, with the sword (of tyranny), He (the true Beloved) slay me, His hand, I seize not:
If, upon me, this arrow He strike, obliged I am.

(To the true Beloved) say:—"At that our eyebrow, Thy arrow strike,
"That, before Thy hand and arm, I may die."

If, me from off my feet, the world's grief bring,
Save the cup, my hand-seizer (helper) is who?

O Sun of the morning of hope (the true Beloved)! come forth:
For, in the hand of the (dark) night of separation, captive am I.

5. O Pīr of the tavern (the murshid excellent and perfect)! come to my cry (for justice):
By a draught, me young make; for old am I.

Last night, by thy tress, I ate an oath,
That, my head, from off thy foot, I will not take.

O admonisher! how long, like children, deceivest thou,
Me, with the apple of the garden, and the stream of milk? (For, not to these paltry things, do I incline; such are for common folk).

---

1. I seize not his hand; because his slaying me is the comprehension of the advantages of faith and of the world. In the end, He is wiser than I: whatever He doeth is the essence of good and of good counsel.

Otherwise—

If He slay me with the arrow of separation and disunion, I am obliged; because the glory of the Beloved is Union; and His arrow is the arrow of mercy.

The address may be to the murshid.

4. "The sun of the morning of hope" may signify:—
(*a*) the murshid.
(*b*) " light of morn.
(*c*) " essence of hope.

5. پیر خرابات (the Pīr of the tavern) signifies:—
(*a*) the murshid, perfect and excellent, who keepeth the disciple in the abandonment of self; and showeth the way of poverty and of effacement.
(*b*) the lover, who considereth deeds and qualities of all things effaced in the divine qualities; but, to himself or to another, imputeth no quality.

7. See Ode 429, c. 8.

(For fearful contemplation and manifestation, I soar). Every evening and morning, that (glorious) bird, am I,
The sound of whose (mighty) cry (in remembrance of God) to the (lofty) Sidra tree reacheth.

Ḥāfiẓ! this, thy khirḳa of piety, (hard as iron, void of tenderness) consume (with fire):
For (even) if a (consuming) fire I became, I should kindle it not.

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8. Sidra. See Ode 88; "Bird" see 410, c. 2; 429, c. 2; 439, c. 1; 558, c. 8.
9. Khirḳa. See Ode 124.

378, (383).

1. Like the morning (of laughing forehead) Thou art; and the candle of the chamber of the morning, I am:
Smile; and behold how (for Thee) my soul, I surrender.

In my heart, the stain of love for Thy heart-alluring tress is so (in dwelling) that,
When (from this vanishing world) I pass, my tomb becometh the (dark) violet-bed.

On the threshold of hope of Thee, I have opened my eye,
That Thou mayest cast one glance; from Thy glance, me Thou Thyself castedest.

O crowd of griefs! to thee, how may I utter thanks? God forgive thee!
On the day of friendlessness, at last, from my bosom thou goest not.

5. I am the slave of the man of vision, who, notwithstanding his black-heartedness,
Raineth a thousand drops (tears), when my heart's pain, I recount.

On every side, our idol (divine bounty) displayeth splendour; but,
This glance that I keep glancing, none seeth.

If the Beloved like the (fragrant) breeze pass to the tomb of Ḥāfiẓ
From desire (of that Beloved), in the heart of that narrow place (the grave), the shroud, I rend.

---

2. Out of respect of the dark tress, it is said that the tomb becometh the dark violet bed.

4. The word "thee" refereth to "the crowd of griefs."

5. The first line may be:—
I am the slave of the man (the black pupil) of my eye, who, notwithstanding his black-heartedness,—

379, (381).

1. Since on my head, fell thy auspicious shadow,
Fortune became my slave; and prosperity, my servant.

Years passed, since, by me, fortune had passed away;
In the fortune of union with Thee, by my door, it (fortune) returned.

In time (the world), vigilant, none had seen me,
If, in sleep, thy form had been imagined by me.

In grief for thee, to an end I take (I pass) my life; but,
Believe not that without (memory of) thee, to an end, a moment I take (I pass).

5. From that night when, into my straitened heart, thou returnedest,
My beperfumed brain, a hundred candles kindled.

The remedy for my pain, the Physician knoweth not:
Without the Friend, I am shattered of heart; with the Friend, most happy.

Thou saidest:— "To my street, the chattels of halting (while journeying) bring not:"
By Thy soul, (I swear) that out from this street, I myself pass not.

The slave of a king and the purchased slave of an Āṣaf, every one is:
Ḥāfiẓ! the mean slave of the Sulṭān of the country (Ȧlī Murtaẓā), I am.

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1. This Ode is in praise of Ȧlī. See the Rubā'iyāt 617.

8. Āṣaf. See Ode 43.

380.

1. In the morning, Jauzā (Gemini) placed before me the preservation (the small Ḳurān):
That is:—The King's slave, I am; and the oath, I ate.

Sāḳi! come; for, from effective fortune's aid,
The desire that I desired became to me, through God attainable.

A cup, give; for again in joy of the King's face,
Elderly of head, in my head, is desire for a youthful one.

Waylay me not with the description of the limpid water of Khizr;
From the King's cup, a draught-drinker of Kauṣar's fountain, am I.

5. O King! if to the ninth heaven (God's throne), I cause the throne of excellence to reach,
Of this majesty, the purchased slave, am I; and of this door, the wretched one.

A thousand years, draught-drinker of Thy banquet, I was:
My disposition, ardent of temperament,—water-drinking, how may it abandon?

If, of the slave of this tale, belief be not thine:
Of perfect speech, a proof I will bring.

If, from thee, I up-pluck my heart; and, from thee, up-lift my love,
On whom, may I cast this love; where, may I take that heart?

All in love for the King, was my covenant of Alast:
From life's highway to this covenant, I pass.

10. Manṣūr bin Muḥamad Ghāzī is my guard:
From this auspicious name, victorious over my enemies am I.

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1. This Ode is in praise of Ȧlī. See Ode 396, c. 3.
"The king" is Ȧlī, the founder of the Ṣūfīs.
Jauzā signifies:—
Ȧlī Murtaẓā.

3. The second line occurs in Ode 232, c. 1.

4. Khizr. See Ode 89. Kanṣar. See the Ḳurān cviii.

9. Alast. See p. 5.

Since, in the King's name, the sphere framed the Pleiades,
Verse of pearl, wherefore make I not? Less than who, am I?

When, from the King's hand, I tasted the victuals like the (mighty) falcon,
For the capture of the (mean) pigeon, care how is mine?

O King, lion-seizer! less, how becometh, if becometh
Attainable by me, in thy shadow, the country of ease?

Wing and feather, I have not; and this (is) most rare. For there is naught,
In my head, save the desire of (flight to) the (lofty) dwelling of the Sīmurgh.

15. In the felicity of praise of thee, my verse subdued a hundred countries of the heart:
Thou mayst say that my speaking tongue is thy (cleaving) sword.

If, like the morning breeze, by a rose-bed, I passed,
Mine, was neither love for the cypress; nor desire for the cone-tree.

Thy perfume, I perceived; and to the memory of thy face,
The Sāķīs of joy gave me one or two cups.

Not the slave's custom is intoxication with the juice of one or two grapes;
Years endured, the Pīr, tavern-cherisher, am I.

With the revolution of the star and of the sky, many a strife is mine;
In this tale, be the King's justice, my ruler!

20. Thanks to God, that, again, in this height of court,
The sound of my long wing-feather (of flight), the peacock of the ninth heaven ——heareth!

For the capture of my heart, the lion's whelp attacked;
Lean, if I be, or if not,—the lion's prey I am.

Effaced be my name from the work-shop of the lovers (of God),
If mine be other employment save love for Thee.

O Thou, the lovers of whose face (are in number) more than the atoms (in the sun-beam)!
To union with Thee, how may reach I who (in capacity), less than an atom, am?

Show to me,—the denier of the beauty of Thy face, who is he?
So that, with the dagger of jealousy, his eye I may bring forth.

25. On me, fell the shadow of the (symbolic) sun of empire:
Now, as to the (material) sun of the east, rest (independence) is mine.

Not brisk is the market of purpose of these deeds:
Neither splendour, do I boast; nor ease, do I purchase.

With soul, the friend of the prophet and of his offspring, (is) Ḥāfiẓ!
By God, witness to this is the Lord, my ruler.

381, (384).

1. In the pursuit of the desire of visiting my own (native) Land,——
why should I not be?
The dust of the head of my (true) Beloved's street,—— why should I not be?

When the load of grief of being a stranger and the trouble, I bear not,—
To my own city, I go; and, my own monarch,—— I shall be.

Of the confidential ones of the veil of union I shall be:
Of the slaves of my own Lord,—— I shall be.

Since life's work (how it will pass; how long it will show fidelity) is unknown, at least that is best
That, on the day of events (the day of death) before (God) my idol (engaged in zikr and fikr; and, from that exterior to God, turned away),—— I shall be.

5. The being a lover and a profligate was ever my way;
Again, I will strive; and engaged in my own work—— I shall be.

Of the hand of fortune, heavy with sleep; and of resourceless work,
If complaint be mine, my own secret-keeper,—— I shall be.

Ḥāfiẓ! perchance, the grace of eternity without beginning may be thy guide,
If not, to eternity without end, ashamed of self,—— I shall be.

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1. At Yazd, Ḥāfiẓ, yearning for Shīrāz, wrote this Ode.
Couplets 1 and 2; and 5, 6, and 7 form kitʻbands.

2. That is—
I go from this vanishing world to the lasting world, where sovereignty with the true Beloved I shall enjoy; and in ease, remain.

6. Against fortune, I will never complain; to myself, I will keep my grief.

7. The change of person (here from the second to the first) is the—
صنعت التفات, the figure of courtesy.

382, (445).

1. From us, wherefore seeketh thou peace, when, to the intoxicated, an invitation —— we uttered:
At the revolution of thy intoxicated eye, farewell to safety—— we uttered.

Open me the door of the wine-house (of love; and drink wine that divine mysteries may be revealed to thee); for, from the monastery, naught is revealed:
If thine be belief (of my word); if not, this was the speech,—— we uttered.

O Sāḳī! by thy eye, ruined (intoxicated) I have fallen. But,
A calamity that cometh from the friend, to it, a thousand welcomes—— we uttered.

We said:—"Thy stature is the (lofty) box-tree; much shame it bringeth to fruit:"
(To the box-tree), this similarity why made we; and this calumny why (is it that) —— we uttered?

5. If me thou forgive not, thou wilt at last suffer regret,
In thy heart, keep this matter, where (a complaint) in thy service—— we uttered?

Like a (bloody) musk-pod, blood became my liver; and (for me) was fit not less than this,
Its requital; because, in comparison with His (glorious, beperfumed) tress the word (of the mean musk) of Chīn (by) mistake,—— we uttered.

O Ḥāfiẓ! fire (through grief of separation) thou hast become; but, with the (true) Beloved, it took no effect:
From infidelity to the covenant of the rose, thou mayst say the tale to the wind —— we uttered.

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1. سلامت را دعا گفتن signifies:—
   (*a*) to ask for safety.
   (*b*) to bid farewell to safety.

6. In mistake, his tress I called the musk of Chīn and the musk-pod of Chīn.

383, (385).

1. Passed have forty years and more since I expressed this boast:—
"Of the servants of the Pīr of the Magians, the least—— am I."

Ever by the felicity of the favour of the Pīr, the wine-seller,
Empty of wine, pure and luminous, became not the cup—— of mine.

In the majesty of love, and in the fortune of profligates, pure-players,
Ever the chief seat of the wine-houses was the abode—— of mine.

For dreg-drinking, bear not an ill opinion of me (Ḥāfiẓ),
For, (with wine) the khirḳa is stained; but pure of skirt—— am I.

5. The (mighty) falcon of the King's hand am I. O Lord! in what way,
From my recollection, have they taken the desire of the dwelling—— of mine?

A great bulbul like me, in such a sward, pity 'tis,
That, with this sweet tongue (verse), silent like the (ten-tongued) lily——am I.

A wonderful cherisher of the mean is the water and the air of Persia:
A fellow way-farer, where, that, from this land, my tent, up-pluck I may?

The auspicious Tūrān King, who, towards me, increased his favour;
The favour of his gifts became the collar of the neck—— of mine.

Ḥāfiẓ! beneath (the guise of) the khirḳa, how long drinketh thou the goblet?
(God willing!) at the Khwaja's banquet, the veil from thy work (of drinking), upcast—— will I.

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4. Khirḳa. See Ode 124.

5. From the world of order and of holiness, and from the order of God, I have for a few days come into this transitory world. How have I forgotten my original (heavenly) abode?

384, (386).

1. God forbid that, in the rose-season, wine,—— I should abandon:
Of reason, I boast; this work how—— should I do?

The minstrel is where? So that all the in-gathering of austerity and of knowledge,
In the work of the harp, of the lyre, and of the voice of the reed,—— I may make.

Now, weariness of the (useless) disputation of the (outward) college, hath my heart taken:
Once, awhile, (only) the service of the beloved (the perfect murshid) and of wine (of love)—— I will do.

In time, fidelity was where? The cup of wine, bring,
That the tale of Jam, and of Ka,us, and of Kay,—— I may make.

5. The black book (of sins), I fear not. For, in the day of assembling,
By the bounty of His grace, a hundred books of this kind,—— I would close.

The foot-messenger of morn (the breeze from the east), where? So that plaints of the night of separation,
To that one, auspicious of fortune, and happy of foot (the murshid),——I may make.

Since, in eternity without beginning, they (Fate and Destiny) mixed my dust with wine,
To the adversary, speak, saying:—"Wine, wherefore—— should I abandon?"

This borrowed life, that, to Ḥāfiẓ, the Friend (God) entrusted;
His face, one day, I shall see; and (to Him) its surrender—— will make.

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4. Kay signifies—Kay Ḳubād,
See Clements Markham's History of Persia.

385, (388).

1. The dust of my body is the veil of the (true) Beloved's face;
O happy that moment when from off this face, the veil I cast!

Not fit for a sweet singer like me, is the cage (of the world) like this:
To Rizvān's rose-bed, I go; for the bird of that sward am I.

Manifest, it is not—wherefore, I have come (into this world); where, I had been:
Regret and sorrow that, of my own work, careless I am.

In the expanse of the holy world, my circuit how may I make?
When, in the mixed abode (this dusty world), plank-bound (confined) to a (dusty) body,— I am.

5. I whose dwelling and abode is the spectacle-place of the Ḥūr,
In the street of tavern-haunters, why is my native land?

If, from my heart's blood, the perfume of musk issue,
Have no wonder; for fellow-sufferer with the musk-pod of Khutan (the musk-deer), I am.

(Outwardly), regard not the embroidery of my gold-thread tunic (resplendent) like the candle, (saying:—"He is happy"):
For, within the tunic, hidden consumings are.

Come; and from before him, the existence of Ḥāfiẓ take up:
For, with Thy existence, none heareth from me that I am (living).

---

1. The human body is verily the veil of my ḥaḳīḳat. Happy, that time when (in death) I quit this dusty body, and become joined with God, the essence of myself.

2. Rizvān, the gardener of paradise. See Ode 439, c. 1.

4. ترکیب (mixed) signifies:—
composed of earth, air, fire, and water.
"Plank-bound." See the Sāḳī-nāma, c. 26.

7. The gold-thread tunic of a taper may mean:—
(*a*) its wax crossed with streams of guttering wax.
(*b*) a taper gilded.
(*c*) the flame.

8. This is—
In glory, Ḥāfiẓ (by beholding God in his heart) eclipseth all other men.

386, (422).

1. If the dust of the sole of my idol's foot give aid ;
(With it) on the tablet of vision, a dusty line (whereby my vision may be increased), I will draw :

If in desire of my life, His order reach me,—
That very moment, like the candle, in a moment, my life (a sacrifice for Him) I surrender.

If the Friend establish not the proof of the base-coin of my heart,
From my eye, in His path, current coin (tears) I reckon.

From me, dusty, shake not (in pride) thy skirt. For, after death,
From this door, it is not possible that my dust (even) the (whirling) wind can take.

5. Overwhelmed in desire of Thy embrace I became ; and my hope is
That, through (the violence of) the wave of my tear, me to reach to the shore, it (the wave) may cause.

For the consolation of lovers, Thy two tresses,
A great covenant, gave ; and my rest, took.

To-day, from fidelity to me, turn not away Thy head ; and think
Of that night, when, through grief, my hand in prayer, I uplift.

O breeze (murshid) ! me, a fragrant waft from that cup (of wine of divine love), bring :
For, from the grief of wine-sickness (temptations of the world), me convalescence, that perfume giveth.

With the description of Thy tress-tip, used to go my (lustrous) verse ;
Hence, even the associate of the musk of Tatar, I am.

---

4. From such a one, it is not proper to shake (in pride) the skirt.

6. The second line may be :—
They (Fate and Destiny) confirmed ; and they (the two tresses) my rest took.

7. Great effects hath the night of sorrowful ones.

10. Ḥāfiẓ! since His ruby lip is (as) the dear soul to me,
That moment when to the lip (of the true Beloved) I bring my soul, a (lasting) life (mine) will be.

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10. The second line may be:—
That moment when to the lip (in agonies of death) the soul I bring, a (lasting) life (mine) will be.

387.

1. Now, the good counsel of the time I see in that,
That, to the wine-house, my chattels I betake; and happy sit.

Save the goglet and the book (the Ḳurān), no companion nor friend may be mine:
So that the traitor-watchers of the world, seldom, I may see.

The cup of wine, I take; and, from the hypocrite, far I go:
That is,—of the world's creation, (only) pureness of heart, I choose.

Since, in the stained khirḳa, rectitude I boasted;
Ashamed of the Sāḳī's face and of the coloured wine, am I.

5. Above the people, my head in freedom, like the (lofty) cypress, I uplift,
If it be possible that, away from the world, my skirt, I may pluck.

On my heart is the dust of tyranny. O God! approve not
That dulled should be my love-filled mirror (the heart)!

My straitened chest and its load of grief. Alas!
Not the man (porter) for this heavy load, is my grieved heart.

In fancy for the tip of Thy (musky) tress, my heart and soul consumed:
If for Thee credence be necessary, behold my musky (fragrant) breath!

The slave of the Āṣaf of the age am I; my heart afflicted, keep not:
For, if I boast of the sphere, revenge it seeketh.

10. If I be the tavern-profligate; or if the city-guardian,
These, that Thou seest, I am; and than these, less I am.

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4. Khirḳa. See Ode 124.

9. Āṣaf. See Ode 43.

10. متاع (goods) signifies:—
The tavern-profligate and the city-guardian.
In the text, this word (in the second line) is not translated.

388, (393).

1. Arise! so that to the tavern, the ṣūfī-khirḳa,—— we may take;
(So that) to the bāzār of idle tales, the ragged religious garment and idle talk,
—— we may take.

The ear, we closed; and, from the nonsense of the admonisher, escaped:
Like those void of information, the reputation of idle tales, how long do——
we take?

Since the morning cup, all the khilvatīs take,
At the door of the Pīr of the tavern, the harp of the morning,—— we take.

To the path towards the ḳalandar-profligates, journeying brought (us);
The ragged, religious, garment of wool, and the prayer-mat of idle tales,——
we take.

5. If, in our path, the thorn of reproach, the Zāhid plant,
Into the prison of retribution, him from the rose-garden,—— we take.

Of our stained, woollen, garment, shame be ours,
If, with this excellence and skill, the reputation of miracles,—— we take!

If the value of time, the heart establish not; and a work do not,
Great the shame that, from this produce of times,—— we take.

From this vaulted roof, calamity raineth. Arise!
That, from all calamities, shelter in the wine-house,—— we may take.

In desire's desert (this ravishing world), to be lost at last——how long?
(From the murshid) the path (of escape), we ask; perchance, the foot (of approach) to great deeds—— we may take.

---

1. Khirḳa. See Ode 124.

4. Ḳalandar. „ „ 58.

9. The murshid, we ask so that, from that fleeting state (حالت فنا), we may go to the lasting state (حالت بقا).

فنا (effacement) signifies:—
a state that, in the path of travel, appeareth to the holy traveller.

بقا (permanency) signifies:—
a state that, after فنا, the holy traveller entereth.

10. (O true Beloved!) that covenant that with Thee, in the Wādi-i-Aimán, (eternity without beginning), I established,
Like Mūsā, sayer of "Let me see," to the appointed place (for indueing the iḥrām)—— we take.

From the turret of the ninth heaven (God's throne), the drum of thy fame, we beat:
To the roof (vault) of the heavens, the guidons of love from Thee,—— we take.

To-morrow (resurrection-day), in the plain of up-standing (the resurrection-place), the (glorious) dust of Thy street,
For glorifying, all, on the pate of our head,—— we take.

Secretly, to drink wine is not the mark of the generous one;
To the Lords of generosities, this mediator (wine),—— we take.

Ḥāfiẓ! at the door of every mean one, thy face-lustre (reputation),—spill not:
To the Ḳāẓī of needs (God), best that that need,—— we take.

---

10. میقات. (appointed time of work; appointed place of covenant) may signify:—
The appointed time (or the place) of assembling (the resurrection).
Iḥrām. See Ode 19, c. 9; 303, c. 6.
Wādi-i-Aiman. See Ode 202.

12. The dust of Thy street, for glorifying, on our head we take.

389, (392).

1. Arise! so that by the wine-house door, an opening (of the heart) we may—— seek;
In the path of the Friend, may sit; and our purpose—— seek.

Road-provisions (for the path of travel) to the Friend's fold, we have not; Perchance,
By begging, from the wine-house door, road-provisions, we may—— seek.

Though running, are our (blood)-stained tears, yet,
For despatching (them) to Him, one of pure nature, we—— seek.

To our heart, forbidden be the taste of the stain of grief for Thee,
If, for the violence of the grief of love for Thee, justice we—— seek.

5. On vision's tablet, the point of Thy (dark) mole, one cannot cast,
Unless, from the (dark) pupil of the eye, ink we—— seek.

From Thy sweet lip, my heart with soul sought the way:
With sweet smile, Thy lip said:—"A purpose, let us—— seek."

As long as the beperfumed prescription shall be for the distraught stricken heart,
From Thy perfume-diffusing hair, a passion we—— seek.

Since, save in the joyous heart, one cannot gain grief for Thee,
In hope of grief for Thee, a joyous heart, we—— seek.

Ḥāfiẓ! at the college-door, how long sittest thou?
Arise; so that by the wine-house door, an opening (of the heart) we may—— seek.

---

1. The first line occurs in c. 9.

390, (391).

1. When to the rose-bed of the eye, passeth the fancy of Thy face,
For the sake of beholding Thee, cometh the heart to the window—— of the eye.

(O Beloved!) come; for in scattering for Thy (auspicious) arrival, the ruby (bloody tears) and the jewel (lustrous tears),
From the treasure of the house of the heart, I draw to the treasury—— of the eye.

Fit for Thy resting-place, no place I see.
Of the world, am I; and this established corner—— of the eye.

On the first day when I beheld Thy face, my heart said:—
"If (me) an injury reach, (the wrong of shedding) my blood (will be) on the neck—— of the eye."

5. In the morning, my flowing tears, the thought of my ruin had:
If the blood of my liver had not caught the skirt—— of the eye.

In the hope of the glad tidings of union with Thee, till morning, last night,
On the wind's path, I placed the luminous lamp—— of the eye.

On one's expectation, show pity. For night, all night,
The heart's blood travelleth to the face from the window—— of the eye.

In manliness, (I conjure thee) Ḥāfiẓ's sorrowful heart,
Strike not with the arrow-point, heart-stitching, man-overthrowing—— of the eye.

---

6. In the wind's path, a lamp is easily extinguished. For union with the true Beloved, Ḥāfiẓ was ready to go into effacement.

8. By the manliness that is in friends, and by the perpetrating of a sin that cometh from one and scratcheth another's heart, I conjure thee—strike not Ḥāfiẓ's sorrowful heart with the arrow-point, heart-stitching, man-overthrowing (the eye).

That is—

By informing him of a sin that, by the exigencies of humanity, hath become manifest, cast not his heart into reprehension; show mercy; and in this cruel way, the arrow-point of the eye display not.

391, (389).

1. Joyous that day when from this desolate abode (this world),—— I go:
The ease of soul (the true Beloved), I seek: and for the sake of the Beloved—— I go.

Though I know that to such a place the stranger findeth not the path,
To the sweet perfume of that dishevelled tress,—— I go.

With the sick heart, and powerless body, like the (swift) breeze,
For the love of that moving cypress,—— I go.

From dread of the prison of Sikandar (this fleeting world), my heart took (contraction):
I bind up my chattels; and to the Land of Sulaimān (the lasting world)—— I go.

5. Since, to the Arabs (those gone before, who rest in proximity to God; and who have escaped from time's tumult), grief for (us) of heavy loads is none,
O Persians (murshids of the faith; guides of the Path of certainty)! A little help, that happy and easy (of heart in that Path),—— I may go.

---

4. زندان سکندر (Sikandar's prison) signifies:—
(*a*) the city of Shīrāz which, in Sikandar's time, was void and waste.
(*b*) the world.
(*c*) the illusory. In the illusory, is God-worshipping; yet is there shackling of purpose, and restricting of stages, like unto a prison.

Although Sikandar was a world-seizer, many regard him as a prophet.
In comparison with Sulaimān, Sikandar is as naught; in comparison with the real (ḥaḳīḳat), the illusory (majāz) is as naught.

سکندر (Sikandar) may signify:—
(*a*) a ruler of Ḥāfiẓ's land, whose people distressed him.
(*b*) reason. For Sikandar was chief of the wise.

ملک سلیمان (Sulaimān's land) signifies:—
(*a*) the city of Yazd, most prosperous in Ḥāfiẓ's time, whose people wished Ḥāfiẓ well, and among whom he wished to dwell; whose ruler Ḥāfiẓ ever praised.
(*b*) the next, permanent, world.
(*c*) Mashhad in Khurāsān (where is the tomb of Imām Mūsī Riẓā); or Najaf in 'Irāḳ-i-'Arab, where is the tomb of 'Alī Murtaẓā.

سلیمان (Sulaimān may) signify:—
(*a*) the ruler of a Land, glorious of description, who opened the hand of liberality; and showed sincerity of faith to men of God. See Ode 370, c. 9.
(*b*) love.

In His path, like the pen, if on my head it is necessary to go,
With the heart, wound-enduring; and weeping eye,—— I go.

If of this grief one day come to an end, I have vowed (that)
To the wine-house door, joyous and song-singing,—— I will go;

(That) like a mote, in love for Him,
To the lip of the fountain of the resplendent sun,—— I will go.

And if, out from the desert, I take not the path like Ḥāfiẓ
Along with the constellations of the Āṣaf of the age—— I go.

---

6. The pen's head is the nib, whereon (in writing) it moveth.

392, (395).

1. In the tavern of the Magians, God's light —— I see :
This wonder, behold! what the light is ; and where it,—— I see.

O Lord! the dreg-drinker of this wine-house is who? For, his door,
The ḳibla of need, and the prayer-arch of prayer—— I see.

The dignity of being a lover, a profligate, and one who toyeth with a mistress :
By the instruction of Thy grace, all—— I see.

O King (commander) of the Ḥajj! to me, boast not of dignity. For, thou
Seest the house (the Ka'ba); and God's house,—— I see.

5. Of the musk of Khutan and of the musk-pod of Chīn, none hath seen
What, from the fragrant morning breeze (of the east), every morning——I see.

In the circle (of creation), save the point of unity, is (naught) less or more :
For, without how and why, this question—— I see.

From the tress of idols, musk-loosening (perfuming) I will make,
Far, is thought (from realisation); verily, Khaṭā (Cathay, a mistake)——I see.

(O true Beloved!) the heart's consuming, the streaming tears, the night-weeping, the morning-sigh——
All this (calemity of grief), from the sight of Thy grace,—— I see.

Momently, my fancy a picture of Thy face way-layeth :
To whom, shall I utter what things within this veil (of thought)—— I see.

10. Friends! at Ḥāfiẓ's glancing, carp not
For, him of (the crowd of) the lovers of God—— I see.

---

2. The Ḳibla is the Ka'ba of Makka; and, in every Masjid, is represented by the miḥrab (arched recess).

5. Here Ḥafiẓ revealeth the manifestations of God that he hath; and his divine knowledge.

393, (399).

1. Friends! in the rose-season, that best that "for pleasure we strive:"
(This) the word of the Pīr of the Magians (the murshid) is. With soul, let us listen.

In none, is liberality (that we may have even a groat wherewith to drink wine); passeth joy's time:
Its remedy is this, for wine, the prayer-mat, we sell.

'Tis a pleasant air, joy-giving. O God! send
One of gracious form, to whose face, wine, rose of hue, we may drink.

One of skill (Zuhra) is the organ-player of the sky, highway-robber:
Of this grief, bewail we not—how? and clamour we not,——why?

5. Into tumult (of blossom), came the rose; and its lustre, we dashed not with wine,
Therefore, with the fire of regret and of desire,——we clamour.

From the tulip's cup, illusory wine we draw;
Far, the evil eye! For without the minstrel and wine, distraught are we.

Ḥāfiẓ! to whom can one utter this wonderful state? For, we
Are bulbuls that, in the rose-season, silent are.

---

1. When the muslims carried Islām into Persia, they used the term "Pīr-i- mug͟hān" for:—
(*a*) the heads of Christian churches (as an expression of contempt).
(*b*) „ masters of taverns, of baths and of kārvān sarāis.
(*c*) „ priests of the fire-worshippers (Gabrs).

مغ بچگان (young magians) signifies:—
(*a*) noviciates at the old Persian monasteries.
(*b*) the waiting boys at houses of entertainment.

7. In the rose-season, the bulbul maketh chahchaha (chattering).

394, (403).

1. Last night, with a torrent of tears, sleep's path,—— I dashed:
In memory of Thy down, a (vanishing) picture on water,—— I dashed.

In my view, the Friend's eye-brow; and the consumed khirka:
To the memory of the corner of Thy prayer-arch (eye-brow), a cup——
I dashed.

In my sight, the form of the idol (the true Beloved) displayed grandeur;
From afar, on the cheek of the moon, a kiss,—— I dashed.

On the Sāķī's face, my eye; on the harp's wail, my ear;
In this matter, with eye and ear, an omen (of what will be revealed),——
I dashed.

5. Till morning-dawn, the picture of the fancy of Thy face,
On the workshop of my sleepless eye,—— I dashed.

To the words of this ghazal, the cup uptoook my Sāķī:
This song, I uttered; and pure wine,—— I dashed.

Every bird of thought, that, from the tip of joy's branch, flew,—
Again, to the snare of Thy curl, it,—— I dashed.

Happy, was the time of Ḥāfiẓ; and an omen of object and of desire,
In respect of (long) life, and of (great) fortune of friends,—— I dashed.

---

2. Khirka. See Ode 124.
7. Whenever the fancy of joyousness cometh, it, with the fancy of Thy tress, perturbed, I make.
In the Persian Text, each couplet endeth with zadam, I dashed.

1. ره زدن to way-lay; to obstruct.
1. „ نقش بر اب „ paint a picture on water; to think of achieving the impossible.
2. „ جام „ drain the cup.
3. „ بوسه „ kiss.
4. „ فال „ cast an omen.
5. „ نقش „ paint.
6. „ مي „ drink wine.
7. „ — „ dash, to cast.
8. „ فال „ to cast an omen.

395, (401).

1. Last night, I said :—" Out from my head, the passion for His face——I will put."
He (the true Beloved) said :—" The chain where, that the arrangement (of binding) this distraught one,—— I may make ?"

His stature, I called the (straight, free) cypress. In anger, his head from me, He drew back :
O friends ! with the truth, my idol grieveth. What—— shall I do ?

O heart-ravisher ! an un-weighed subtlety, I uttered : excuse me ;
Graciousness show that my thought weighed in verse—— I may make.

For that nature, tender, sinless, I endure yellow (shame-) facedness,
O Sāḳī ! a cup give, that my face rose of hue—— I may make.

5. O breeze of Lailā's dwelling ! for God's sake, how long—
The fourth (inhabited) part of the world shall I over-turn ; (and) the palace-ruins (the waste-places), the river Jaihūn shall—— I make ?

I, who took the path to the treasure (of mysteries) of boundless beauty of the Friend,
After this, a hundred beggars like myself, (rich as) Ḳārūn (with divine knowledge) —— I make.

O moon, Lady of felicity ! thy slave Ḥāfiẓ, remember,
So that, for the fortune of that beauty daily increasing, prayer,——I may make.

---

1. سودا (excessive desire) signifies :—

The four humours of the body—

saudā,	atrabilis.	ṣafrā,	bile.
balgham,	phlegm.	khūn,	blood.

5. With my tears, a river will flow like the mighty Jaihūn.

" The fourth part " signifies :—The four elements.
The palace-ruins „ :—The mould, wherein was cast the clay body of Ādam.

7. The term, Ḥāfiẓ, is applied to :—
   (*a*) one who knoweth (by heart) the whole of the Ḳurān, and who (in the masjid) uttereth prayers and chapters of the Ḳurān.
   (*b*) to this Poet as a takhalluṣ (poetical title).
   (*c*) a guardian, watchman.

396, (402).

1. My eye, an ocean (of weeping) I make; to the desert, patience,—— I cast:
And, in this work, my heart into the ocean—— I cast.

From the straitened heart the sinner, I heave such a sigh
That, into the sin of Ādam and of Havvā, fire—— I cast.

The sky's arrow (of affliction), I have endured; wine (of love) give, so that, intoxicated of head,
Into the girdle of the waist of the quiver of Jauzā (Gemini), a knot—— I may cast.

On this moving throne (the revolving sky), a draught of wine, I pour:
Into this azure vault (the sky), the resounding shout of strife,—— I cast.

5. There, where is the heart-possessor, is the source of happy-heartedness;
I strive that, perchance there, myself,—— I may cast.

O moon, sun of cap (in effulgence)! the fastening of thy coat, loose:
So that like thy (long, trailing) tress at thy feet, my passion-stricken head—— I may cast.

O Ḥāfiẓ! since reliance on time is error and defect,
Then, to to-morrow, the pleasure of to-day why—— do I cast?

---

3. They call—
a planet—Mutaḥ ayyira; Kaukab-i-siyāra.
a fixed star—Kaukab-i-ṡābita.
the Zodiac—Mantiḳatu-l-burūj.
a mansion—burj.
تیر فلک (the sky's arrow) signifies:—
'Uṭārid (mercury), whose mansion is in Jauzā (Gemini), and from whose effects are the world's disasters. For he is the ḳāẓī and the dabīr (secretary) of the sky.
جوزا (Jauzā) signifies:—
A mansion (Gemini) of the twelve mansions, wherein are the seven planets.
O murshid! of the sphere's revolution, and crooked way, I am wearied. Love's cup give, so that completely intoxicated, on the girdle of Jauzā's quiver, a knot I may cast (tie); and from practising injury his master ('Uṭārid) prevent.
With Jauzā, 'Uṭārid keepeth his quiver.
The hair of Jauzā's face is called arrows.

397, (400).

1. Last night, me, from power took (and ruined) the (languishing) sickness of Thy eye;
But, from the bounty of Thy lip, the form of (new) life, I established.

Not of to-day, is my love for Thy musky tress;
Long time 'tis, since that with this cup, like the new moon, intoxicated I was.

From my own constancy, happily came this subtlety:—"With violence,
"At the head of Thy street, (down) from the foot of search, I sate not."

From me, wine-house-sitter, ease expect not:
For, since I was—of the service of profligates, boasted have I.

5. In love's path, from that quarter of effacement, are a hundred dangers:
Take care thou sayest not that, when to an end (in effacement), hath come my life, (from these calamities) I have escaped (Nay; before the heart, after death, are a hundred thoughts of danger).

After this, of the arrow of torment of the envious, mine what care,
When, to my Beloved of bow-eyebrow, joined I am?

Lawful to me, is the kiss on the casket of Thy cornelian (lip);
For, despite Thy tyranny and oppression, love and fidelity, I shattered not.

---

7. بوسه (kiss) signifies:—
(*a*) taking delight in the way of desire.
(*b*) readiness of acceptance of the words of sufficiency, outwardly and inwardly.
See Ode 169, c. 3; 299, c. 5.

درج عقيق (the cornelian casket) signifies:—
(*a*) the mouth, the place of revealing the mysteries of the Merciful; and the boundless bounties of splendour.
(*b*) the lip, which is the quality of the speech of the Beloved, desired by all.

The explanations are:—
(*a*) Lawful to me, is taking delight with exceeding desire from the mysteries of that cornelian casket; it is not the cause of sin and the fruit-producer of sadness.
I am fit. For, through the sorcery of the creatures of the world (lovely ones), I have not shattered my faithful love for Thee; on the covenant that I established, firm of foot I am.
(*b*) Lawful to me is the discovery of the holy spirit from lips. For, through the sorcery of kind ones (lovely ones, Ārifs), I have not shattered my love for Thee.

My heart, a warrior-idol plundered and departed :
Pity, if the grace of the king (the murshid) take not my hand (and justice give
me).

To the (lofty) sky, had ascended the grandeur of Ḥāfiẓ's knowledge :
Me, grieving for Thy lofty box-tree (the true Beloved's stature) made low.

---

8. The Beloved is called the warrior-idol, because beloved ones practise tyranny ; as do warriors. When the beloved is warrior as well as beloved,—calamity on calamity cometh.

398, (396).

1. From the (true) Beloved, is my pain; and my remedy,—— also:
A sacrifice for Him, became my heart, and my life,—— also.

Those that say:—"That (elegance) is better than beauty:" (To them, say:—)
"This (beauty), hath our Beloved; and that (elegance),—— also."

(Only) one splendour of His face is (the glory of) both worlds,
To thee, I uttered (this matter), evident and hidden,—— also.

Friends! within the veil, we utter speech:
It will be uttered with tales,—— also.

5. Our blood, that intoxicated narcissus shed;
And that tip of the dishevelled tress,—— also.

Not, on the world's work, is reliance;
Nor, on the revolving sphere (whereto is attributed the world's work),——also.

Be memory of that one, who, with desire for our blood,
Shattered the covenant, and the oath,—— also.

When, to an end, have come the nights of union,
Passeth away the time of separation—— also.

Many times, the blood (tears) of my eye, the picture of His mole
Spilled openly and secretly—— also.

10. Not the judge, doth the lover fear,—wine, bring——
Nor the punishment of the Sulṭān,—— also.

Knoweth that Ḥāfiẓ is a lover (of God), the muḥtasib;
And the Āṣaf of Sulaimān's court,—— also.

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11. Āṣaf. See Ode 43.

399, (398).

1. In the secret house of my ease (the heart), a sweet idol (the true Beloved),
—— I have:
From Whose tress-tip and cheek, the horse-shoe (of agitation) in the fire
—— I have.

With loud shout, me (they call)—lover, profligate, wine-drinker!
From that Ḥūr, like the Parī, all—— I have.

If, in this way, me, resourceless Thou keep,
With a morning-sigh, dishevelled, Thy tress,—— I keep.

If to the abode of profligates, a pace Thou wilt take,
The sweetmeat of sweet verse, and unalloyed wine,—— I have.

5. If the ruddish beard of the Friend display like this its face (of splendour),
With bloody water, my yellow (grief-stricken) face painted (ruddy)—— I have.

From the path of the tress, bring the arrow of the glance. For,
With my wounded heart, calamity-enduring, contests—— I have.

One hair-tip in my hand; and the other tip with the Friend:
Regarding this hair-tip, years, contentions (pulling different ways),
—— I have.

O Ḥāfiẓ! when avanishing are the world's grief and joy,
That is best that, my own heart, happy—— I have.

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2. Parī. Ode 25, c. 2; 366, c. 5; 416, c. 4; 475, c. 8.

400, (444).

1. Obtained was the sight (of the true Beloved) and the kiss, and the embrace—— also:
To fortune, thanks I owe; and to time,—— also.

Zāhid! go (about thy own work; and forbid not wine and the lovely one). For if ascendant be my fortune,
Will be in my hand,—the cup and the Beloved's tress —— also.

For profligacy and intoxication, we ascribe to none defect:
Sweet is the ruby (lip) of idols, and pleasant-tasting wine—— also.

O heart! thee, glad tidings, I give. The muḥtasib is no more!
Full, is the world of wine, and of the wine-drinking idol—— also.

5. Passed hath that time, when from ambush was lurking the evil-eye:
Departed from the midst, hath the enemy (the zāhid; or the watcher); and, from the bosom, the tear—— also.

Not wise, is it to give the heart to the power of separation:
Tranquillity (of heart) seek; and a flagon, bring—— also.

On the dusty ones (lovers) of love, pour a draught of his (Muḥammad's) lip,
So that ruby-hue may become the dust; and musk-(diffusing)—— also.

(O perfect murshid!) since by thy perfume (of hope), all created beings are living,
O (resplendent) sun (the true Beloved)! from us, Thy shade (of bounty) keep not—— also.

---

6. تفرقه دادن (to give separation) signifies:—
to be confused and perturbed of heart.
To be foot-bound to perturbation and separation is not the part of a wise man.
Tranquillity of heart seek; from separation incline to unity; and acquire love also.
The second line may be:—
The tray (of fruits) ask for; and a flagon bring——also.

8. The second line may be:—
Me, in thy shade (of shelter) keep; off from my head, take not the shade of thy favour.

Since the honour (decoration) of the tulip and of the rose is the bounty of thy beauty,
O cloud of grace (Muḥammad)! on me, dusty (humble, grace) rain—— also.

10. Captive to thee, became people of vision. God fear!
And the obtaining of justice from Āṣaf, powerful as Sulaimān,—— also.

Burhān-i-Mulk va Dīn, from whose hand of vazīrship,
The happy, time of the mine became his right hand; and of the ocean, his left —— also.

To the memory of his most illumined judgment, in the morning, the sky
Maketh sacrifice of (surrendereth) its own life; and the constellation, scattering—— also.

Snatched by thy chaugān of justice, is the ball of earth's (sovereignty);
And this up-lifted blue dome of the fortress—— also.

Into motion, thy intention, light of rein, bringeth
This world, firm, lofty of centre,—— also.

15. Until that time when, from the effects of the sky; and the way of its revolution, there be,—
Change of years, and of month, and of autumn, and of spring—— also.

Void of chiefs, be not thy palace of dignity;
And of Sāķīs, cypress of stature, rose of cheek—— also.

Ḥāfiẓ, who, in thy praise, scattereth such jewels,
Before thy hand was embarrassed and ashamed—— also.

---

10. Since Jam is here connected with Āṣaf it signifies not Jamshīd but Sulaimān.

11. The second line signifies:—

To his right hand, came the quarry of the mine of gold and of silver; and to his left hand, the ocean (the mine of pearls).

With both hands, do the people of his time practise liberality; and the issue, fear not.

This is the effect upon them of his generosity.

Burhān-i-Mulk va Dīn signifies:—

The foundation of country and of religion.

401, (405).

1. For a long time past, in the tavern (of love, of manifestations, of glories), service (in true love to God, in manifestations, and in fearful contemplation),—— I have been doing:
In the garment of poverty (as a faḳīr), the work of people of fortune (those joined to God),—— I keep doing.

Perceived not truth's perfume, our admonisher. Hear thou; for this word (of truth),
In his presence, do I also utter: no calumny, do—— I make.

Until that, into union's snare, I bring the partridge (the true Beloved), sweet of gait,
In my ambush, expectation of time's opportunity,—— I make.

To the Friend's street, I go like the (swift) breeze, falling and rising,
And from the basil and the rose, prayer for assistance,—— I make.

5. The snare of the Path (ṭarīḳat) is the tress of the Heart-ravisher; and the arrow of calamity, His glance:
O heart! remember the many precepts of counsel that, for thee,—— I make.

More than this, our trouble, the dust of Thy street endureth not:
O Idol! kindnesses, Thou didst: (by going into effacement) the lessening of our trouble (to Thee)—— I make.

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4. Basil. See Ode 200.

6. خاک کوی (the dust of the street) signifies:—
(*a*) the world.
(*b*) man's existence made of moist earth.
"I created man weak."
Then, his nature is weak.

زحمت (trouble) may signify:—
The twist and the turn of love, so that from its glories, every one becometh different hued. For, at the time of love's clamour, he cleaveth to his Creator.

The explanations are:—
(*a*) More than this, the world endureth not our trouble; and more than this, delay in it befitteth me not.
Thou hast showed kindnesses, in that out of this dust-heap, me, for the sake of acquisition of divine knowledge, existing Thou hast made; and, into this dust-heap, me like seed hast cast.

O Merciful One, defect-concealing! cover the eye of the ill-see-er,
From these bold deeds, that, in the corner of khilvat,—— I do.

God forbid that of the reckoning of the day of assembling no fear be mine,
To-morrow's omen, I cast; to-day's pleasure,—— I do.

From the right of God's throne, the faithful spirit (Jibrā,il) uttereth Āmīn!—
When, the prayer for the Lord of the country and of religion,—— I make.

10. O Khusrau! from this account, hope of the height of dignity, I have:
Entreaty for threshold-kissing of thy majesty—— I make.

In a religious assembly, Ḥāfiẓ, I am; in a convivial assembly, dreg-drinker, I am:
This boldness (and expertness) behold how, with (different) people, (different) profession,—— I make.

Now fruitful, I have become; and, with the mysteries of sea and of land, acquainted.
From this stage, full of sorrow, my heart hath risen; and arrayed itself for the country of permanency. This stage, I relieve of the trouble of my existence; and to that stage, incline.

(b) Thou hast showed me kindnesses in that again me, towards Thyself Thou hast called. Thy order, I accept: and this stage, relieve of the trouble of my existence.

(c) O Creator of man, of jānn! O Merciful Protector of my existence that, through age, hath become feeble and lean! the trouble of love's clamour and its hardships, I cannot endure. Thou hast showed me kindness in that into this cage me, like a parrot, Thou hast brought, so that I may gain lofty stages and precious dignities.
Now, it, I relieve of the trouble of my existence, * * * *

7. To none, reveal my defects.

11. In the path of sharī'at, I am excellent (فاضل); in the path of ṭarīḳat, Ṣūfī.
Ḥāfiẓ. See Ode 395, c. 7.

402, (406).

1. Through my short (feeble) arm, beneath grief's load, am I:
For, of those of lofty stature ashamed, am I.

Perchance, my hand, the chain of the hair (of Thy tress) will take;
If not, in distraughtness, my head I bring forth.

Of my (sleepless) eye, ask the plane of the spheres,
For, night to day, the stars, I count.

Thankfully, the cup of the lip, I kiss for this,
That, me, it acquainted with time's mystery.

5. Thanks many, I owe to my (feeble) arm;
In that the strength of the man-injurer, I have not.

If, for the wine-sellers, a prayer I uttered,
What is it? the duty of favour, I offer.

Up from the dust, me thou wilt not take,
(Even) if the jewel instead of the tear, I rain.

At me, for drinking my own blood (through affliction) in this plain,—carp not:
For, the pupil of the deer (the lovely one) of the Tātār, I am.

From love's wine-house, what (strong, bitter,) wine I drank,
That, neither sensibleness nor wakefulness, have I.

10. A head like intoxicated Ḥāfiẓ, I have: But,
Hope, in the grace of that chief I have.

---

3. They who, in sleep, pass the night, what know they of the positions of the sphere?

403, (394).

1. If again befall me passing into the tavern of the Magians (the perfect murshid),
The produce of the khirka and of the prayer-mat, running (recklessly) I will play away (and lose).

If to-day, like the zāhids, I beat the ring of penitence,
To-morrow, open to me the door, the wine-house-guardian maketh not.

If like the moth, freedom from care aid me,
Save to that candle-like (luminous) cheek, no flight is mine.

If like the (cord-slackened) harp, me by reason of the slackness (of its cords) the heart's desire thou give not,
At last, with Thy lips, with a breath, me, like the reed (flute), cherish.

5. The society of the Hūr, I desire not. For, the essence of defect it is
If, despite the fancy for Thee, with another, I disport.

To none, I utter the circumstances of my heart, blood become:
Since that, save the sword of grief for Thee, my fellow-consoler is none.

Hidden in my chest would have remained passion's desire for Thee,
If my eye, wet of skirt, the secret had not revealed.

Like the bird from the cage of dust (the dusty body), I became of the air (flying here and there, and searching),
In the desire that, perchance, me the falcon (the perfect murshid ; or the Ārif) a prey—may make.

If, on Hāfiz's body, be a head for every hair,
Like Thy (long trailing) tress, all at Thy feet, I cast.

---

1. If to the perfect murshid, I go fleeing,—these goods of hypocrisy I will scatter.
4. Me, cherish either by union or with a kiss.
9. The second line. See Ode 396, c. 6.

404, (407).

1. So that me, to the wind of destruction thou give not,—to the dishevelling breeze, thy tress give not:
So that my foundation of life, thou take not,—the foundation of disdain, establish not.

So that me, independent of the rose-leaf (perfume) thou mayst make,—thy face illumine:
So that me, free of the (lofty) cypress, thou mayst make,—thy stature exalt.

So that my head (in perturbation) in desire for (the solitude of) the mountain thou put not,—the notoriety of the city be not:
So that me, Farhād, thou make not,—the disdain of Shīrīn display not.

So that (in affliction) the blood of my liver, I drink not,—with others, wine drink not:
So that from my remembrance, thou pass not,—every tribe remember not.

5. So that me, in bonds, thou put not—thy tress becurl not:
So that me, to the wind (of destruction) thou give not,—lustre to thy face give not.

So that me, from thyself thou take not—the friend of the stranger be not:
So that me, unhappy thou make not—grief for strangers suffer not.

So that me, thou mayst not consume,—the candle of every assembly be not:
So that its head to the sky, my plaint draw not,—thy head withdraw not.

On me, miserable, show pity; and to my plaint, arrive:
So that, to the dust of the door of Āṣaf, my plaint reach not.

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3. Shīrīn. See Ode 199.

7. In the text,—
"If not, me, thou wilt consume"
The line seems to be spurious.

8. Āṣaf. See Ode 43.
Āṣaf, son of Barkhiyā, vazīr to Sulaimān, knew the great name of God (ism-i-aʻẓam), by virtue of which he did great things. See Ḳurān, xxvii. 386. Ode 189, c. 2; 193, c. 3; 350, c. 10; 435, c. 10.

From the hand (of reason), went my head; union with Thee showed no beauty:
My hand, seize; for from separation from Thee, fallen from my feet, I have.

10. Of thy tyranny, God forbid that Ḥāfiẓ should, one day, complain:
From this day when, in thy bond, I am,—free I am.

So that Ḥāfiẓ thou slay not,—like the sky, violence do not:
So that me, justice, auspicious fortune may give,—gentle be.

405, (410).

1. O idol! with grief of love for thee what plaint, shall I make?
In grief for thee, till when the night-seizing wail—— shall I make?

Passed (to the true Beloved), my distraught heart on that account that a remedy it might accept:
Perchance, with Thy tress-tip, its chain—— I may make.

With (on account of) Thy own tress-tip (is) all my perturbation;
Where the power that, all at once, all the narrative,—— I should make?

In the time of separation from Thee, what I endured—alas!
'Tis impossible that, in one letter, writing thereof—— I should make,

5. That time when the desire of beholding the beloved is mine,
In the vision, the picturing of Thy lovely face, imagining—— I make.

If I know that, in this way, union with Thee, aid,
Heart and faith, all I will play away (and lose); and (yet) increase (thereof)—— I will make.

O admonisher! far from me go; foolishness, utter not:
Not that one am I who, again, the ear (of attention) to thy hypocrisy—— will put.

Profligate, one of colour; and associate with the Beloved and wine, am I:
I cannot (consent) that again, deceit and hypocrisy,—— I should practise.

O Ḥāfiẓ! hope of freedom from iniquity is none:
Since fate is like this, what plan (is it that)—— I should make?

---

1. From grief of love for Thee, I am ready to die. Pity exercise; from this grief, salvation give either by union with Thee, or by a kiss, or in some other way.

2. No profit hath Thy counsel. Perchance, for repelling its bewilderedness, with the chain of Thy tress,—it, I will fasten.

6. If it be known to me that, as reward, union with Thee is gained, I will give heart and faith; and increase make. Notwithstanding that heart and faith are priceless and peerless,—in comparison with union with the Friend, they are worthless.

406, (423).

1. If into the curl of Thy two tresses, my hand again should reach,
With Thy chaugān, what heads (there are) that like a ball, I shall play.

Long life to me is Thy (long) tress; but there is not
In my hand, a hair-tip of this long life.

O candle (Beloved)! give the order for rest. For, to-night,
From the heart's fire, before Thee, like the consuming candle I melt.

That moment when, with a laugh, life I give up like the flagon,
I would that a prayer for me Thy intoxicated ones should offer.

5. Since the prayer of me stained is not an (acceptable) prayer;
In the wine-house, on that account less are not my burning and consuming.

In the masjid and in the wine-house, if Thy image come,
Of Thy two eye-brows, I make the prayer-arch of praying and the lute (of wailing).

If, one night with Thy face, my khilvat, Thou illumine,
Like the morning in the horizons of the world, my head, I exalt.

In this path (of love), laudable is the end of (love's) work,
If, in desire of passion for Ayāz (the true Beloved),——my head goeth.

Ḥāfiẓ! the heart's grief, to whom shall I utter?
Not fit is it that, save the cup, the confidant of mystery be mine.

---

3. Worthy of pity is he that hath a state like this.
4. Its life, a flagon giveth when its wine, it giveth.
8. In love's path, to give one's life is good.

407, (408).

1. Years, the pursuit of the service of profligates—— I made:
Until, by wisdom's decree, greed into prison,—— I put.

Not of myself, took I the path to the abode of the (inaccessible) 'Anḳā (the true Beloved)
With the bird of Sulaimān (the lapwing), the travelling of the stage,—— I made.

Not in my hand, nor in thine, is the picture of abstinence and of intoxication;
What the Lord of eternity without beginning said:—"Do"; that, I did.

From (through) the grace of eternity without beginning, paradise, I greedily desire:
Although, door-keeping of the wine-house, much—— I did.

5. This that—the society of Yūsuf (divine grace) cherisheth my elderly head,
Is the reward of that patience that, in the sorrowful cell,—— I made.

O treasure of desire! on my heart-wound, thy shade cast:
For, by exceeding desire for thee, this house (the heart) desolate,—— I made.

---

1. "Wisdom" signifies:—
   (*a*) the wisdom communicated by the murshid.
   (*b*) „ murshid who showed the path to the true Beloved.

2. Lapwing. See Ode 82.
   'Anḳā. „ „ 50.

3. See Ode 371, c. 2.

4. ازل eternity without beginning.
   ابد „ „ end.
   سرمد „ „ beginning or end.
   From the divine grace and boundless mercy, my hope is that paradise may be at this our stage, although door-keeping of this tavern long I have made.
   He is the Pardoner; my sin, He will pardon.

   Paradise is:—
   In Arabic jannat.
   „ Persian bihisht, mīnū.
   jannatu-l-'adn the garden of Eden.
   „ fardans „ Paradise.
   „ māwā „ Abode.
   „ na' īm „ Felicity.

I repented, saying :—"The Sāḳī's lip I will not kiss." And, now,
My lip, I bite ; because my ear to the (counsel of the) foolish,—— I placed.

Contrary to usage, seek desire. As,
From that dishevelled tress (of Thine) the acquisition of tranquillity (which is contrary to usage)—— I made.

If in the Dīvān of g͟hazals (the assembly, whereat songs they sing), on the chief seat, I sat,—what wonder?
Years, the service of the master of the Dīvān,—— I made.

10. Morning-rising (open-heartedness) and salvation-seeking, like Ḥāfiz̤ :
Whatever I did, all from the fortune of the Ḳurān,—— I did.

In the curve of the sky's prayer-arch, no Ḥāfiz̤ effecteth,
That grace that, from the fortune of the Ḳurān,—— I effected.

---

9. Dīvān signifies :—
(*a*) a collection of odes.
(*b*) „ council.
ṣādr-i-dīvān, the author of a collection of odes.
ṣāḥib-i-dīvān, the grand vazīr, the patron of Ḥāfiz̤.

10. In couplets 10 and 11, the word Ḥāfiz̤ signifies :—
one who knows by heart the Ḳurān. See Ode 395, c. 7.

408, (409).

1. Happy is my head: and with loud shout, I speak;
Saying:—"Life's breeze from the cup (of the wine of unity) I seek."

On the face of wine sickness, sitteth not the sullenness of austerity:
The disciple of the khirka, dreg-drinker, pleasant of disposition, (murshid of the age, who hath drunk the pure love of past ones) I am.

If., to us, the Pīr of the Magians (the perfect murshid) open not the door,
What door, shall I beat? What remedy, shall I make?

In this sward (the world), rebuke me not for self-growing:
As me, nurture they (Fate and Destiny) give, so I grow.

5. In the midst, behold not thou the monastery and the tavern:
God is witness, wherever He is with Him, am I.

The dust of the path of search is the alchemy of well being:
The slave of the fortune of that dust of ambergris-perfume am I.

From desire for one of intoxicated narcissus and of lofty stature,
With the goblet, like the tulip fallen, by the marge of the stream, am I.

---

2. 'Ubus signifies:—
(*a*) sullenness of face, a sullenness that appeareth on the face of zāhids.
(*b*) a disease, whereby wrinkle (frown) cometh on the face.
(the face of wine-sickness) signifies something, for which they drink a little wine to repel wine-sickness. That is something concealed, which people of spirit credit not.
By reason of his austerity, pride and arrogance appear in the zāhid's brain, so that to his sight, another appeareth not; and to all, he is sullen of face. The sullen face, the wrinkled fore-head, from self-admiration and self-seeing, which from austerity cometh to the zāhid, befit him not.
Whatever is the zāhid's property, appeareth by the resolution of the profligates not concealed.
I am the disciple of the khirḳa of those murshids, who are labour-endurers of Love's Path; and are pleasant of disposition like the people of Damascus.

4. Rebuke not Ḥāfiẓ; for, to no murshid, hath he given his hand.
The second line—
As in eternity without beginning, the Partitioner (God) decreed, even so I do. Room for my rebuke is none.
See Ode 371, c: 3.

For head-bewilderedness, notorious I became; and the Friend's eye-brow
Me, like a ball, into the curve of its chaugān, drew.

O counsellor! me, what counsel maketh thou, since thou knowest
That not a believer of the man, ease-seeking,——am I.

10. Wine, bring that, by Ḥāfiẓ's decision, down from the pure heart,
Hypocrisy's dust, with the goblet's grace, I may wash.

---

9. To the second line, add:—
Of what use is thy counsel to me. For the effects of counsel and the effects of prayer are based on the heart's belief.

409, (411).

1. Ṣūfī! come; the khirḳa of hypocrisy, off—— we will draw:
On (across) the head of this picture of hypocrisy, the cancelling line,——we will draw

The offering and the alms of the towered building (the monastery), as the price of wine, we place:
In the water of the tavern (of love, from the pollution of self-beholding and of man-displaying, we will wash; and) the garment of hypocrisy drawing, —— we will draw.

Happy of head, forth (from the world) we (lovers of God) will leap: and from the banquet of the rival (the outward worshipper; or the denier of love),
(On the last day), the cup, we plunder; and, to the door, the lovely one—— we draw.

The mystery of fate that, in the veil of the hidden, is hidden,
Intoxicatedly, from off its face, the veil—— we draw.

5. A work, let us do; if not, shame it will bring,
One day, when to the other world, life's chattels,—— we draw.

To-morrow (the resurrection day), if to us the garden of Riẓvān they give not,
Youths from the seventh heaven (ghurfa); and Ḥūr from the garden (jannat), out—— we draw.

From His eye-brow, the glance where, so that, like the new (crescent) moon,
In the chaugān of gold, the ball of the sphere,—— we may draw.

Ḥāfiẓ! not our limit is it like this to boast:
From beyond my blanket, my foot farther why should—— we draw.

---

3. To the punishment for their outward worship they will become captive; and, the pleasure of paradise, we shall gain.

6. Jannat. See Ode 407, c. 4.

8. The second line—
In excess of limit and of resources, work why should I do?
See Ode 481, c. 9.

410, (446).

1. 'Tis a life-time since, in search (of good fame), every day, a pace—— I cast:
Every moment, the hand of entreaty on good fame—— I cast.

Without my moon (the Beloved), love-kindling, let me see how my day I pass:
On a path, a net I lay; a fowl in the snare,—— I cast.

Since it may be that, of that shade of the straight cypress (the Beloved), news I may gain,
From every side, love's clamour in respect of a pleasant strutter (possessed of beauty)—— I cast.

I know—grief to an end, it bringeth; colour to wine, it bringeth,
This sigh, blood-shedding, that every morning and evening,—— I cast.

5. Aurang (the lover), where? Gulchihra (the beloved), where? The picture of fidelity and of love, where?
Now, in being a lover, complete justice—— I cast.

Although I know that that heart's ease giveth not the heart's desire,
An ideal picture, I draw; an omen of immortality,—— I cast.

Notwithstanding that, hidden from myself (selfless) I am; and of wine repenting like Ḥāfiẓ I am,
In the assembly of souls, sometimes a cup—— I cast.

---

1. The final word of each couplet is zadam, I cast.
1. گام زدن to take a pace.
1. „ دست „ dash the hand.
2. „ —— „ cast.
3. „ —— „
4. „ اه „ heave a sigh.
5. „ داد „ give justice.
6. „ فال „ cast an omen.
7. „ جام „ drain the cup.

411, (404).

1. The day of the 'īd it is; and, in that device, I am
How the result of thirty days' fast (the Ramaẓān) I may give (up); and instead the cup may take.

Two or three days, it is that, far from wine and the wine-cup I have been;
Mine, much shame that, from this, fault appeared.

In khilvat, after this, I sit not; even if, as an example,
The chain on my leg, the zāhid of the cloister place.

Saintly counsel, the city-admonisher giveth me; but,
I know not that I will, again, any one's counsel accept.

5. That one, who, on the dust of the wine-house door, gave his life,—he is where?
That (in adoration) my head on his foot, I may place; and, before him, die.

Wine, I drink; on my shoulder is the prayer-mat of piety:
Alas! if acquainted with this imposture of mine, the people become.

The people speak saying:—"Ḥāfiẓ! the speech of the Pīr, hear:"
To-day, better for me—wine, years endured (old), than a hundred Pīrs.

---

1. The explanations are:—
   (*a*) Whatever troubles, in separation from, and in search of union with, the true Beloved I have endured,—them (now that it is the day of union) I give up; and take up the writing of union.
   (*b*) Whatever trouble, in search of the perfect murshid, I have taken,—that trouble (now that, to the murshid's society, I have attained) I abandon; and from his society, bounties gain.

This 'īd is the 'īdu-l-fiṭr, the 'īd of breaking the fast, the first day of Shavvāl, immediately after the Ramaẓān, called jashn (in Persian), bairam (in Turkish).

See Odes 35, c. 8; 113, c. 1.

412, (413).

1. Love-playing and youthfulness; and wine of ruby hue (love);
The assembly (of love) kindly, and the companion concordant, and ever the drinking of wine (love's bounties):

The Sāḳī sweet of mouth, and the minstrel sweet of speech (the perfect murshid);
Fellow-sitters (friends) of good repute; and companions of good fame:

The lovely one (the true Beloved who is peerless), with grace and with purity,—the envy of the water of life;
A heart-ravisher, in beauty and goodness, the envy of the full moon:

Abanquet-place (the assembly of the circle of ẕikr), heart-alluring, like the palace of loftiest paradise,
Arose-bed,—its borders like the garden of the mansion of peace:

5. he Tranks of sitters (the assembly of the circle of ẕikr), well wishing (to each other); and the attendants, with respect:
Friends possessed of mysteries (and of divine knowledge), and companions friendly of desire:

The cup of rose-hue (true love, that, at first is) very bitter (and strong; and afterwards), pleasant tasting, light;
Its sweetmeat, (the kiss of) the ruby (lip) of the idol; its tale, (wine of) the ruby cup:

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1. This Ode, the last couplet excepted, is a ḳiṭa'band.

6. Prepared for us, is sometimes union with the true Beloved and the splendour of the idol, life-cherishing; and, sometimes, love's tumult.

Note the use of :—
نقل (nuḳl) sweatmeat.
نقل (naḳl) imitation.

la'l signifies :—
the spinelle ruby, the garnet, the amethyst, the (ruby) lip.

yāḳūt signifies :—
the ruby, the sapphire, a precious stone.
Coupled with words, it has many cognate significations.
The Romans, who derived their refinements in the vinous art from the Greeks and the Asiatics, lined their Amphorœ with resin, mastic, and other odorous gums to give the wine a warm, bitter flavour.

The **Sāḳī's** glance (the glory, and the splendour, of the true Beloved, that from all things, is manifest) for the plunder of wisdom,—sword-drawn ;
The (true) Beloved's tress (the world's strange forms that, from all things make manifest the true Beloved, splendour-kindling) for the capture of the heart (of Ārifs), snare spread :

Who, this society desireth not, to him be heart-happiness, ruined :
Who, this pleasure seeketh not, to him (be) life unlawful !

(None is) a subtlety-understander, jest-utterer, like **Ḥāfiẓ** sweet of speech ;
(None is) a liberality-teacher, world-kindling, like Ḥājī Ḳivām.

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7. The **Sāḳī's** glance may signify :—
the bounties of the perfect murshid wholly ready for plundering reason.
Only the past tense and the past participle of ā<u>kh</u>tan (to draw a sword) are used.

9. Ḥājī Ḳivām. See Ode 3, c. 9. Ḳaṣīda 692.

413, (414).

1. A hundred times, before the dust of Thy foot, our face—— we have placed,
Hypocrisy and dissimulation, aside—— we have placed.

To those two narcissi of the sorcerer, our life we have entrusted;
In those two Hindū hyacinths (black tresses), also our heart——we have placed.

Not with the army, have we taken the country of ease:
Not with the (powerful) arm, the throne of sovereignty (is it that)—— we have placed.

In hope's corner, like (eager) spectators of the (new) moon,
On that curve of the eye-brow, hope's eye—— we have placed.

5. Without the grace of His narcissus, our head of distraughtness from wine (of love)
Like the (dark, mourning) violet, on the knee—— we have placed.

On our feeble heart, the heavy burden (of love)—— we have placed:
And this business (worldly and outward affairs) bound with a single hair (easily snapped)—— we have placed.

Let us see what sport the sorcery of the Friend's eye maketh, for, again,
On the glance of sorcery, our foundation (of life),—— we have placed.

The arch and the corridor of the College, and the disputation of excellence,
(So that they may go to the wind of destruction), in the path of ease and of the (true) Beloved, rose of face,—— we have placed.

Passed hath a long life, and in hopefulness of a glance,
On those two narcissi of sorcery, an eye (of hope),—— we have placed.

10. The fame of so many years (generations) of ancestors, good of name,
(So that they may go to the wind of destruction), in the path of the cup and of the Sāḳī of love,—— we have placed.

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1. In the Calcutta text, the first couplet occurs not.
4. "New moon of Shavvāl." See Ode 113.

Sensible and learned, are we; for, with heart, on the hand and the foot,
The chain and the bond of that tress-curl,—— we have placed.

Ḥāfiẓ! for love, strive. For the cash of wisdom and of sense (outward knowledge),
For the sake of the (true) Beloved of chain-tress, (aside)—— we have placed.

A glance, make. For our two expectant eyes,
Ever on the two corners of Thy eye-brow,—— we have placed.

Thou spakest saying:—"O Ḥāfiẓ! thy distraught heart is where?"
In the meshes of that curl of the tress, (it)—— we have placed.

414, (412).

1. Lover of the face—youthful, joyous, newly blossomed (tender of age)——am I:
And, from God the joy of this grief (of love) with prayer—— sought have I.

Lover, profligate, glance-player, I am; and it openly, I say:
That thou mayest know that, with so many excellences,—— adorned am I.

Cometh shame to me, of the wine-stained khirḳa,
Whereon, the patch with a hundred arts of hypocrisy,—— decorated have I.

O candle! for grief for Him, happily consume. For, behold, also,
In this very work, loin-girt and upstanding—— am I!

5. In astonishment like this, went from my hand, my work's gain:
In grief, increased have I that which, in respect of heart and of soul,——
decreased have I.

Night, all night, keeper of my heart's sacred fold, I have become,
It may be that the undiminished (full) moon (the true Beloved, displaying effulgence on my state) towards me, may saunter.

To the tavern, I go like Ḥāfiẓ (clad in) the garment of the ḳabā;
It may be that into His bosom, me, that Heart-ravisher, newly blossomed (youthful) may draw.

415, (417).

1. Time's grief whereof limit—— none, I see,
The remedy whereof, save wine like this,—— none, I see.

This society of the Pīr of the Magians, I will not abandon:
For in (abandoning) it my own counsel (conducing to welfare)——none, I see.

In this wine-sickness, me none giveth a draught (of favour):
Behold! in the world one of heart,—— none, I see.

From the sun (cup) of the bowl, the height of pleasure, take:
For the fortune of time like that,—— none, I see.

5. The mark of one of heart (a ṣūfī) is the being a lover. To thyself, keep:
For this mark among the city-shaikhs,—— none, I see.

The trace of the (slender) hair of His (the true Beloved's) waist, wherein I have fixed my heart,
Of me, ask not; for, in the midst (waist),—— none, I see.

For these weeping (blinded) eyes of mine—a thousand regrets,
That His face, with the two mirrors (my weeping, blinded, eyes)—— none, I see.

Since Thy stature went from the stream of my (weeping) eye,
In place of the cypress (of Thy stature), save running water (tears),—— naught, I see.

(Together are) I and the bark (Dīvān) of Ḥāfiẓ. For, save in this ocean (of eloquence),
The capital of speech, heart-placing (comforting)—— naught, I see.

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7. When, before the lover's eye, the beloved cometh,—through modesty, no glance is her's.

416, (416).

1. Openly, I speak; and of my own utterance, heart-happy—am I:
Love's slave, I am; and of both worlds, free—am I.

The bird of the holy rose-bed (paradise), am I. Explanation of separation (from paradise), what shall I give,
(And) into this disaster's snare-place, how I fell?

The angel, I was; and loftiest paradise was my abode:
Into this ruined cloister (this world), me, Ādam brought.

The shade of the Ṭūbā tree, and the heart-seekingness of the Ḥūr, and the marge of the pool (Kauṣar),—
(All), in desire of the head of Thy street, passed from my mind.

5. Recognised the star of my fortune, astrologer none;
O Lord! of mother-earth, beneath what natal star, born was I!

Since, in love's wine-house, beringed (enslaved), I became,
Momently, cometh anew a great grief (saying:—) "Welcome."

The little man (pupil) of my eye drinketh the heart's blood (in grief). 'Tis fit;
For, to the liver lobe (the darling) of man, why gave I my heart?

On my heart's tablet is naught save the (straight) alif (ا) of the Friend's stature:
What may I do? Me, recollection of other letter the teacher (the murshid) gave not.

With the tress-tip, pure of tear, make the face of Ḥāfiẓ:
If not, my foundation, this torrent momently flowing will take.

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2. The bird of paradise. See Ode 377, c. 8; 429, c. 2; 439, c. 1; 465, c. 1; 558, c. 8.

4. Ṭūbā. See Ode 19. See Sale's P. Discourse to the Ḳurān.
If a drop of the Ḥurī's ambrosial saliva were to fall upon earth, the fragrance of its perfume none could bear. The Ḳurān, lii. 20.

417, (417).

1. The decision of the Pīr of the Magians, I have; and an old saying, it is,
That unlawful is wine there, where is neither the friend nor the companion.

This ragged religious garment of hypocrisy I will rend: what shall I do?
The society of the uncongenial nature is excruciating torment to the soul.

So that, perchance, on me, the (true) Beloved's lip may scatter a draught:
For that reason, years dweller I have become at the door of the wine-house (of love).

Perchance, passed from His memory hath my ancient service:
O morning breeze! Him, recollection of the ancient covenant, give.

5. If, after a hundred years, Thy perfume blow over my dust,
Forth from the clay (of the grave), its head the rotten bone dancing bringeth.

First, from us, with a hundred hopes, the Heart-Ravisher took our heart:
Apparently, the covenant, His merciful nature forgetteth not.

To the rose-bud (the seeker who, by not attaining the object of his heart, is strait of heart) speak, saying:—"Of thy entangled work, strait of heart "be not:
"For, from morn's breath, and from the spirits of the breeze (the perfect mur-"shid), aid thou wilt gain."

O heart! thought of thy own welfare make by another door (the door of the true Beloved);
By the physician's treatment, better becometh not the lover's pain.

The jewel of divine knowledge, amass, that, it with thyself, (to the next world,) thou mayst take;
For (after thy death) the portion of others is the wealth of gold and of silver.

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2. See Rubā'iyāt No. 668.
3. جانان (beloved) may signify:—
the murshid.

10. Strong is the (world's) snare (from it, escape is impossible) unless God's grace become thy friend (ally);
If not, over Shaiṭan whelmed with stones, Ādam (man) prevailed not.

Ḥāfiẕ! if silver and gold thine be not, what matter? Be grateful.
Than the fortune of thy grace of speech, and of thy gentle thought,——— what better (fortune)?

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10. Shaiṭān, the pelted one. See the Ḳuran, iii. 30.

418, (421).

1. Although, apparently, the slaves of the King—— are we,
(By weeping and wailing), Kings of the country of the morning (when prayers are answered)—— are we.

Treasure in the sleeve; and empty, the purse,—
The cup, world-displaying, and the dust of the Path (of ṭarīḳat)—— are we.

Sensible of the presence (of God); and intoxicated with pride,—
The ocean of unity; and (yet like the) drowned one of sin—— are we.

The mistress of fortune, when she glanceth,
The mirror of her moon-like face,—— are we.

5. Every night, of the King of vigilant Fortune,
The care-taker of the diadem and of the crown—— are we.

Say:—" Our blessing reckon plunder;"
For in sleep thou (art); and, in the eye (sentry-place),—— are we.

The King, Manṣūr, is acquainted with this, that we
—— Wherever the face of resolution, we place——

Make for enemies the shroud of blood; (and)
Give to friends the ḳabā of victory.

Not before us, may be the hue of deceit;
Either, the ruddy (tawny) lion; or the black (deadly) snake,—— are we.

10. The debt of (due to) Ḥāfiẓ say that they should give back (to him);
(The debt) thou hast confessed; witnesses,—— are we.

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10. Accusing pretenders to vers e of plagiarism, Ḥāfiẓ asketh Manṣur to do him justice. See Ode 167, c. 1.; 438, c. 18.

419, (369).

1. That one (the true Beloved, or the murshid) who, like the (trodden) dust of the path, made me trampled of tyranny,—
The dust (of the path of His foot) I kiss; and for (the trouble of) His approach, pardon beg.

Not that one am I, who bewail of violence from Thee. God forbid!
The faithful servant; and slave, well-wishing, I am.

In the curl of Thy (long) tress, my long hope, have I bound;
Be it not that my hand of search, short it (the tress) should make (cut)!

An atom of dust, I am; and, in Thy street, pleasant, is my time:
O Friend! I fear that suddenly, me, a great wind (of calamity), may take.

5. The Ṣūfī of the (lofty) cloister of the holy world am I. But,
Now, the (lowly) cloister of the Magians is the charge of mine.

In the morning, the Pīr of the wine-house (the perfect murshid) me, the cup world-viewing (the heart pure of impurity of beholding other than God), gave;
And in that (world-viewing cup like a) mirror, me, informed of Thy beauty, made.

With me, the road-sitter, arise; and to the wine-house (of love) come:
So that thou mayst see how in that circle (of ẕikr va fikr) master of rank, am I.

Intoxicated, Thou passedest; and of Ḥāfiẓ, no thought was Thine:
Alas! if the skirt of Thy beauty, my (morning) sigh should catch (consume).

At the head of the (luminous) candle of Thy stature, like the flame (of a candle) I quiver (sacrifice myself, and die):
Although I know that suddenly me, the desire for Thee, will slay.

10. Happy to me it came when, in the morning, the Khusrau of the east (the resplendent sun) spake:—
"Notwithstanding all my sovereignty, the slave of the Tūrān King am I."

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7. ẕikr. See Ode 172.
10. This is the first Ode in which "the royal couplet" is not placed at the end of the ghazal.

420, (419).

1. Although from the heart's fire, like a (foaming) jar of wine, in tumult I am,
The seal (of silence) on my lip pressed, the blood (of grief) I drink; and silent, I am.

To show desire for the lip of the (true) Beloved is (to make) an attempt upon (one's own) life:
Behold thou me who, in this matter, with soul (strenuously) ṣtrive!

Free from the heart's grief, how may I become, when, momently,
The Hindū of the tress of the idol (the true Beloved) me, beringed (as His slave) maketh?

Not from exceeding religiousness, is my indueing of the khirḳa;
Over the head of a hundred secret sins, a veil (the khirḳa) I place.

5. I who desire not to drink save of the purest wine;
What shall I do, if the speech of the Pīr of the Magians, I hear not?

God forbid! not trusting to my own devotion, am I:
(Only) this is the extent—that, sometimes, a goblet (of the wine of love to God), I drink (and in it strive).

Hope is mine that despite the enemy (shaiṭān), on the day of requital (resurrection-day),
Not, on my back, will the bounty of His pardon place the load of sin.

For two wheat-grains, my Father, Ādam, sold the garden of Riẓvān (paradise);
If, for a barley-grain, I sell it not, unworthy son I shall be.

If with this hand (way), the minstrel of the assembly (the perfect murshid) waylayeth, love (rendering lovers selfless; and drawing them into his net),
(Even so), at the time of samā', me, from sense, the (lustrous) verse of Ḥāfiẓ taketh.

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7. اغم signifies abhorrence.
على اغه „ despite.

8. The value of two wheat-grains is very paltry; the value of one barley-grain is still more paltry. If the father sold paradise for a paltry sum, well is it for the son to sell it for a sum still more paltry.

9. Samā'. See Ode 45.
Khirḳa „ „ 124.

421, (424).

1. For the reproof of the adversaries if I care,
Lustre, taketh not my way of profligacy and of intoxication.

The austerity of profligates (disciples and seekers of God), path newly learned, is fruitless :
I, who am the ill name of the world, what remedy (for it) may I devise?

Me, resourceless (of wisdom), king of those distraught of head, call—
On that account that, in being one of little wisdom, greater than all the world I am.

(O true Beloved!) on Thy forehead with my heart's blood, a great mole depict:
So that they (men) may know that, sacrifice for Thee, kāfir of religion, I am.

5. Trust, display; and for God's sake, pass on:
So that thou mayst know, in this khirka what a no-darvīsh I am.

O breeze! my blood-raining verse utter to the Friend,
Who, me, on life's great vein, with His black eye-lash, lanced.

Away from the drops of my heart's blood, together gather thy skirt:
For if my wound thou scratch, to thee the effect reacheth.

Whether I be profligate or whether shaikh (Pīr), to any one my work is what?
Of my own mystery Ḥāfiẓ; and of my time, the Ārif, I am.

---

2. بده (badah) signifies:—
a fruitless tree.
Useless is the austerity of those who—not having gone in the path of perfection,—exercised austerity; and became travellers of the path of ṭariḳat.

4. Oriental poets call the beloved "kāfir-kish" (kāfir of religion, one void of religion, one unrestrained by religion).

5. Khirḳa. See Ode 124.

8. Ḥāfiẓ. See Ode 395, c. 7.

422, (418).

1. If, from this stage (this world) of travel towards the house (my native land, the next world),—— I go:
When there again I go, wise and learned,—— I go.

If, from this journey, in safety to my native land, I return,
I vow that, by the way to the wine-house (of love),—— I go.

To utter what became revealed to me, from this travelling and journeying,
With the harp and the wine-cup, to the door of the wine-house—— I go.

If friends of the Path of love drink my blood,
Mean one, am I if, in complaint, to the stranger,—— I go.

5. After this (together are) my hand, and the chain-like tress of the idol (the true Beloved);
In pursuit of the desire of my distraught heart, how long, how long do—— I go?

If, again, the curve of His eye-brow like the prayer-arch I see;
Bending (سجده) in thanks, I make; and for the sake of thanks-giving,—— I go.

Happy that moment, when, like Ḥāfiẓ, in attachment to the vazīr,
From the wine-house to my own house (my native land, the next world), happy of head, with the Friend—— I go.

---

4. In love's path, life itself I reckon as naught.

6. سجده signifies:—
Sitting on two knees; and then bending till the forehead toucheth the ground. This is a part of the daily prayer.

423, (420).

1. Although, from His tress, a knot (of difficulty) hath fallen upon my work :
Even so, from His liberality, the solution (of it) I expect.

To joy, the ruddiness of my face attribute not? For, like the cup,
Forth from my cheek, the (ruddy) reflection, the heart's blood giveth.

Me, forth from power will take the melody of the minstrel :
Alas, if on that account, within this screen (of the melody) mine, access be none.

Night, all night, the guardian of my heart's fold have I been :
So that, into this screen (of dark night), save thought of Him, naught I pass.

5. By His tale, to sleep went fortune's eye ;
Where, a breeze of favour, that, me, awake may make ?

That poet-magician am I, who, with the sorcery of speech,
From the reed-pen, all candy and sugar,——rain.

In this desert (of love), with a hundred hopes, the foot I planted :
O guide of my bereft heart! (so that I may attain my object), behind leave me not.

When, in the wind's thoroughfare, Him, my Friend, I see not :
To whom, may I speak saying :— " A word to my Friend, utter."

Last night, he kept saying :—" All (double) face and hyprocisy is Ḥāfiẓ :"
(Ḥāfiẓ replied :—)" Save with the dust of Thy door,—say in work with whom, am I? "

424, (437).

1. The friend I am of the sweet face; and of the heart-alluring hair:
Distraught with the intoxicated eye, I am; and with pure unalloyed wine.

Thou askedest:— "Of the mystery of the covenant of eternity without beginning, say one word,"
(I reply:—)" That moment when two cups of wine, I drink,—I will tell thee."

In being a lover (of God), is no escape from consuming and (yet) being content;
Like the candle, standing I am: me of the fire (of love), affright not.

Ādam of paradise, I am; but in this journey (through this world),
Now, captive to the love of youthful ones, I am.

5. If fortune aid so that, to the Friend, my chattels, I draw (such my dignity will be that)
The (fragrant) dust from my couch, (even) the (beperfumed) tress of the Ḥūr will wipe.

The mine of the ruby lip and the quarry of beauty is Shīrāz;
On that account, harassed am I, the poor jeweller.

From the many intoxicated eyes that in this city (of Shīrāz) I have beheld,
O God! (I swear) that, now, no wine, I drink; and (yet) merry of head I am.

From six directions, 'tis a city full of the glance of lovely ones:
Not a thing is mine; if not of all six, purchaser I be.

Ḥāfiẓ! the bride of my nature desireth splendour:
No mirror have I, on that account (being mirrorless) sigh, I heave.

10. From the heat of fruitless thought, Ḥāfiẓ consumed:
The Sāḳī is where that, on my fire, water he may dash?

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9. He who hath the mirror cannot (for fear of defacing it) heave a sigh.

425, (427).

1. One night, our hand we shall uplift ; and a prayer—— we shall make.
For the grief of separation from Thee, a remedy from some place—— we shall make.

Went from the hand, the sick heart. O friends! a little help,
So that to its head, the physician we may bring ; and a little remedy—— we may make.

He who, without offence (on my part), grieved; and, me, with the sword struck; and departed:
For God's sake, him bring back, that purity of heart (reconciliation)—— we may make.

O heart! aid from the heart of profligates seek; if not,
Difficult is the work. God forbid that a fault—— we should make.

5. In lust's path, through which an idol-temple became our heart,
An arrow of a sigh (prayer for freedom to God) we shall loose; and a great strife (against lust)—— we shall make.

Withered, became the root of my joy. The Path to the tavern is where?
So that in that water and air, springing and growing,—— we may make.

But a little work effecteth the shade of the bud of little resolution (the imperfect murshid):
Search for the auspicious shade of the Humā (the murshid, perfect and excellent),—— we shall make.

From the note (of melody) went my heart. Ḥāfiẓ, sweet of tone, is where?
So that, with his words and ghazals, harmony and melody,—— we may make.

426, (429).

1. The eye (of expectation) of friendship from friends—— we had :
Verily, 'twas mistake that which—— we thought.

Let us see, when fruit, the tree of friendship will give ;
Now, we have departed ; and a seed (ẕikr va fikr)—— we have sown.

Subtleties passed ; and complaint, none made :
Aside, dignity—— we put not.

Not the way (usage) of the darvīsh is discussīon (of complaint of the true Beloved, or of the murshid) :
If not, (to narrate) passed circumstances to thee—— we had.

5. The way of thy eye, battle's deceit had,
(This), we knew not ; and peace,—— we sowed.

Not of itself, heart-fascinating became the rose-bush of thy beauty :
On it, the breath of blessing,—— we established.

When, in love for others, thou establishedest thy heart,
Hope of union with thee, up—— we plucked.

(The true Beloved) said :—"O Ḥāfiẓ ! to Us, thou thyself gavest thy heart :
"To none, the (tax-) collector,—— we sent."

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1. Probably friends of this age follow their own desire, not the desire of others.
Many are tyrannous, not friendly.
The friendship of friends of this age is like the falūda (starch, honey, water) of the bāzār, pleasant in colour, unpleasant in taste.

2. "The seed" signifies :—
The repeating, and the thinking of, God's name ; and reflecting on Him or on the murshid. See Ode 172.

4. The second line—
Passed circumstances we had to discuss with Thee ; but, them we discussed not, such discussion being contrary to usage.

5, 6, 7. These couplets speak of the murshid.

8. "Collector." See Ode 361, c. 5.

427, (432).

1. Bird, auspicious of foot, gracious of message, welcome!
Happy thy arrival! What news of the Friend? He (is) where? (His) path (is) what?

O Lord! be the grace of eternity without beginning the guide of this ḳāfila,
By (means of) which, to the snare the enemy hath come; and to His desire, the Beloved.

No limit hath tale of me and of my Beloved:
Whatever no beginning hath, no ending taketh.

Since the heart-possessing tress keepeth ordering me the zunnār (the mystic cord which is contrary to the khirḳa),
O khwāja! go: for, on our body, unlawful is the khirḳa.

5. The bird of my soul that, from the summit of the Sidra tree, crieth out:
It, at last, into the snare (of Thy beauty), the grain of Thy mole cast.

Grace beyond limit, bringeth the rose (the true Beloved): with generosity, Thy face display;
Elegance, the cypress displayeth; and (in its pride) pleasant is not. For God's sake (so that it may be ashamed) forth gracefully move!

For my blood-raining eye, how is sleep fit?
He who hath a grievous malady that slayeth—how sleepeth he?

To me, heart-bereft, Thou showest no pity: I said:—
This is my claim (that Thou pity me); and this, Thou art; and this (is) the (opportune) time.

If inclination for Thy eye-brow, Ḥāfiẓ have, it is fit;
In the corner of the prayer-arch, their dwelling, men of eloquence (or men of the Ḳurān) will make.

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5. See Ode 416, c. 2.
The Sidra is a tree of paradise; the mansion of Jibrā,il.

7. The second lines of couplets 7 and 8 are in Arabic.

428, (426).

1. Heart given from the hand,—lovers, void of grief, intoxicated, (selfless and powerless),— we are:
Fellow-associate of love, boon-companions of the cup of wine,— we are.

On us, the bow of reproach, many have drawn:
Since, from the eye-brow of the (true) Beloved, our work— we have loosed.

O rose! last night, the morning cup thou drankest:
That anemone, that (from eternity without beginning) with the stain (of love), (was) born,— we are.

If vexed with our repentance became the Pīr of the Magians,
Say:—"Pure, make the wine; for with apology (for our conduct) standing,— we are."

5. O guide of the path (the perfect murshid)! from thee, goeth the work. A glance (make),
That, me, justice thou mayst give; for fallen (away) from the Path,— we are.

In the midst of work, behold not (ruddy) wine like the red-streaked tulip and the goblet:
Behold this stain (of love) that, on our bloody heart,— we have placed.

Thou spakest, saying:—"Ḥāfiẓ! all this colour of fancy (imaginary pictures) —is what?"
(Ḥāfiẓ replied:—) "Say not a false picture; for, verily, the tablet smooth (like "a mirror, void of picture)— we are."

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6. The tulip is red-streaked, and black marked.

7. رنگ خیال (the colour of fancy) signifies:—
The portrait (taṣwīr) that from fancy cometh into splendour.
Ḥāfiẓ! all these colours of fancies, that from thy fancy, come into manifestation; and snatch thee from one mystic state (ḥāl) to another, are what?

Ḥāfiẓ replied:—
Call not my fancies a mistaken picture (naḳsh). For my heart is a tablet, smooth, void of picture; whatever in it becometh hidden—like the mirror displayeth splendour.
As the mirror is void of portrait (taṣwīr), so my heart is void of picture (naḳsh).
Whatever, thou displayest, that picture (naḳsh), it displayeth. See Ode 371, c. 2.

429, (434).

1. With the point of Thy arrow-glance, at my heart, strike not;
For, before Thy sick (languishing) eye, I die.

Within the limit of excellence, is the (lawful) portion of beauty.
Me, alms give; for miserable and faḳīr, I am.

I am that bird such that, every evening and morning,
From the roof, the ninth heaven, cometh the cry of mine.

Full, make the goblet; for from love's fortune, I
Will make youthful fortune to leap, though old I am.

5. With the Friend, my heart's space became full to such a degree,
That, lost from my mind, became the thought of self.

Be naught save the account of the minstrel and of wine:
If a word the reed of my secretary write.

In that tumult (of the resurrection), when another's (state), none asketh,
From the Pīr of the Magians (Muḥammad), the favour (of acceptance before God), I accept.

O Zāhid! like boys, how long (practisest thou towards me) deceitfulness,
With the apple of the garden (of paradise), and the honey, and the milk (of the garden)?

With the wine-sellers, an arrangement I have made,
That, on grief's day, naught save the cup (of love), I take.

---

3. Otherwise—
I am that bird, whose cry, every evening and morning, from the ninth heaven issueth. See Ode 416, c. 2.

8. زاهد فریبی (Zāhid deceit) signifies:—
The deceit attributed to the Zāhid in conciliating boys.
How long, by hidden measures, deceivest thou me out of myself?
How long like the Zāhids, boy-deceiving, me, from myself to the stranger castest thou; and before my sight, the illusory displayest?
See Ode 377, c. 7.

10. O happy that moment when independence of intoxication,
    Me, freedom from (dependence on) the king and the vazīr, giveth!

In the heart, great treasures I have
Although me, poor (and indigent), the adversary regardeth.

Off from Ḥāfiẓ, my heart I took at that time
When the Sāḳī my necessary friend became.

430, (436).

1. Love for the lovely one and for the cup,—— I abandon not.
A hundred times, repentance, I made, (and broke it); again (repentance)—— I make not.

The garden of paradise, the shade of the Ṯūbā tree, and the palace of the Ḥūr,
Equal (even) to the dust of the Friend's street,—— I make not.

The teaching of the lesson of men of vision is a single hint:
A hint, I uttered: repetition—— I make not.

In wrath the Shaikh (the Zāhid) said to me: —"Go; love, abandon."
O Brother! wrangling is not necessary; (abandoning of love)—— I make not.

5. This piety is complete (enough) for me. For, with the lovely ones (Zāhids) of the city,
At the head of the pulpit, air and glance—— I make not.

Mine, never becometh news of my head (self),
So long as uplifted in the tavern, my head—— I make not.

In reprehension, the admonisher said:—"Wine is forbidden; drink not:"
I said:—"On my eye (be it); but to every ass, the ear (of attention) I make not.

"The Pīr of the Magians (the murshid, perfect and excellent) a story, sensible, and acceptable, relateth:
"Excuse, mine, if, (in) thy absurdity (about wine) belief—— I make not."

Ḥāfiẓ! the court of the Pīr of the Magians (the murshid, perfect and excellent) is fortune's place:
The dust-kissing of this door,—— I abandon not.

---

2. The Ṯūbā tree. See Sale's P. Discourse; Odes 19, 88.
3. In the way of outward people, who pass years in instruction and in being taught, people of vision teach not.
Nay, for men of vision, a hint is enough. That hint, I uttered to you; and again I will not utter.
7. See Ode 434, c. 8.

431, (427).

1. At the head of the wine-house, the morning-lesson (prayer), aside——
we have laid
In the path of the true Beloved, the in-gathering of prayer,——we have placed.

To the harvest (of existence) of a hundred learned wise ones (Zāhids), setteth fire
This mark (of branding) that, (from love) on our distraught heart,——
we have placed.

To us, the treasure of love's grief, the Sulṭān of eternity without beginning (the true Beloved) gave,
Since, towards this desolate stage (this world), our face—— we have placed.

More than this, in the khirḳa (the garment of austerity), one cannot be a hypocrite:
On account of this, profligately, its (the khirḳa's) foundation——
we have placed.

5. After this to the love of idols, the path into our heart, we give not:
On the door of this house (the heart), the seal of His lip—— we have placed.

That, for the sake of which, the Zāhid gave us his hand,
Out of purity on the cup's lip,—— we have placed.

Thanks to God that like us, without heart and religion, was
That one, whom (as) wisdom-cherisher and learned,—— we have placed.

At last, how goeth this battered bark (the body),
In desire of which peerless jewel, our life—— we have placed.

With (only) an image of Thee, contented we were like Ḥāfiẓ,
O Lord! whether beggar or friendless one, reliance (on Thee)——
we have placed.

---

2. Whatever in love, we have revealed, Zāhids never gained by piety and austerity.

4. Outwardly, to array ourselves in the garment of austerity; and inwardly, to be opposed to it, is the way of hypocrites.

9. The second line may be:—
O Lord! although the beggar, kingly spirit,—we have placed (established).

432, (390).

1. (O true Beloved!) on the workshop of the eye, the form of Thy face,——
I drew:
An idol in Thy form, not I saw; not—— I heard.

(Formerly), mine was the hope of lordship; (now), Thy (high) slavery, I sought:
(Formerly), mine was desire for empire; (now), Thy (high) service,——I chose:

Although in search of Thee, equal in rein (speed) with the (swift) north breeze
I am ——
Not (even) the dust of the (swiftly) moving cypress of Thy stature,——
I reached.

Hope in the (dark) night of Thy (dark) tress for the bright day of life, I established not:
From the heart's desire, desire for Thy mouth's round form,—— I severed,

5. The sin (fault) of Thy dark eye, and of Thy heart-alluring neck, it was,
That, like the wild deer, from man—— I fled.

From desire for Thy sweet fountain, what drops (tears they were) that I scattered;
From Thy ruby (lip) wine-selling, what graces—— I purchased.

On my wounded heart, what arrows of glances, Thou loosedest:
At the head of Thy street, what loads of grief—— I endured.

O breeze of the morning! from the (true) Beloved's street, a little dust bring;
For, from that moist land, the perfume of the blood of the wounded heart
—— I perceived.

Over my head, from His street, a (fragrant) breeze like the (perfumed) rose-bud passed,
For (obtaining) the perfume of which, the screen over my poor heart,——I rent.

---

9. The second line may be:—
Which for the sake of (diffusing) its perfume, the screen over my poor heart—— rent.

10. The oath—by the dust of Thy foot; and by the light of the eye of Ḥāfiẓ, (I swear) that, without Thy face,
No splendour from the lamp of the eye,—— I saw.

433, (420).

1. Not in pursuit of pomp and of pageant, to this door (of the murshid)—— we have come:
For shelter from ill-fortune, here—— we have come.

Way-farers of love's stage are we: and from the limits of non-existence,
Up to the climes of existence, all this way—— we have come.

The freshness of Thy down, we saw; and, from the garden of paradise,
In search of this love-grass,—— we have come.

With such treasure, whose treasurer is the faithful spirit (Jibrā,il),
In beggary to the door of the King's house—— we have come.

5. O bark of grace (the family of Muḥammad)! thy anchor of patience ('Alī Murtaẕā) is where?
For, in this ocean of liberality, immersed in sin—— we have come.

O cloud, sin-cleansing! honour goeth; (mercy) rain:
For in the court of action (as opposed to theory) black of book,—— we have come.

Ḥāfiẓ! this woollen khirḳa (of outward worship) cast. For (with love's consuming and melting),
From behind the ḳāfila with the fire of sighing (and wailing)—— we have come.

---

3. مہر گیاہ (love-grass) signiffes :—
   (*a*) a plant such that whoever hath it near him is kindly treated by all.
   (*b*) the mandrake.

5. Muḥammad's family consisted of :—
   Fāṭima, his daughter.
   'Alī „ cousin and son-in-law.
   Ḥasan and Ḥusain „ grand-sons.
   Zainab and Kulṡum „ grand-daughters.
   Muḥammad and the next four are called Āl-i-Ibā, "the offspring of the cloak (of protection)."

7. In this path is no entrance for the khirḳa (of hypocrisy).

434, (430).

1. Evil (of any) we utter not; inclination to the injustice (of any)—— we make not:
Black, the face of any one; and blue, our own religious garment,—— we make not.

Evil, it is (to show) in deficiency or in excess the defect of the poor man, or of the rich man:
The counsel is that evil work at all,—— we do not.

In the sight of way-farers, we happily urge the world (of our time):
Thought of the (precious) black steed, or of the golden saddle,—— we make not.

On the book of knowledge, fallacious writing (like worldly sages) we write not:
Confounded with the page of magic, God's mystery,—— we make not.

5. If of the cup, my prohibition, the zāhid make,— that is best,
That to his wine, pure and refined, attention,—— we make not.

If, with dignity, the draught of profligates, the king drink not.
By way of truth with splendour, work of his—— we do not.

The sky shattereth the bark of the Lords of skill:
Best, that, on this suspended ocean (the sky), reliance—— we make not.

If an envious one spake evilness; and thereon a friend grieved,
(To the friend) say:—" Happy, be: for to the fool, the ear (of attention)—— we make not.

Ḥāfiẓ! if the enemy utter falsehood as regards him, (exception) we take not;
If, with truth, he spake—contention with the speech of truth,—— we make not.

---

1. The second line signifies:—
We dishonour neither any one nor the religious garment.

8. See Ode 430, c. 7.

435, (431).

1. With the true Beloved, a covenant is mine that :—" As long as in body, life——
I have :
"The well-wishers of His street, (dear) like my own (precious) life——I hold."

By that candle of Chigil (the true Beloved), the purity of the khilvat of my heart, I behold ;
From that moon of Khutan, the splendour of my eye and the luminosity of heart,—— I have.

When to the desire and wish of my heart, a khilvat, I have gained,
Of the malice of evil-speakers in the assembly, what care (is it that)——I have?

If in design upon my heart, a hundred armies of lovely ones ambush make,
"Ba ḥamd-i-llāhu va-l-minnat," an idol, army-shatterer (the true Beloved)——
I have.

5. O watcher! for God's sake, to-night, a while, thy eyes close;
For, with His silent ruby lip, a hundred secret words,—— I have.

When in the rose-bed of his favour, I proudly move —— Praise be to God !—
Inclination neither for the tulip and the wild white rose ; nor for the narcissus, —— I have.

O learned Pīr! Ho! the wine-house, forbid me not :
For, in abandoning the wine-cup, a heart, promise-shattering—— I have.

Mine, is the pleasant tasting wine ; and mine, is the Friend like the picture :
None hath a beloved like this Beloved that—— I have.

In the house, mine is a cypress (the murshid, perfect and excellent) in the shade of whose (lofty) stature,
Independence of the cypress of the garden, and of the boxtree of the sward —— I have.

---

2. Chigil (in Turkistān) is renowned for the beauty of its women.
Khutan in Tātārī.

4. Praise (be) to God and thanks!

9. From that time when the lover of the true Beloved I became.

10. Of the seal-ring of His ruby lip, it is fit that a Sulaimān-like boast I should express:
When mine is the ism-i-a'ẓam (the great name), of Ahriman, what fear (is it that)—— I have.

After abstinence like this, notorious for profligacy Ḥāfiẓ became,
What grief have I, when (as patron), in the world Amīnu-d-Dīn Ḥasan,—— I have.

---

10. Sulaimān's seal-ring was inscribed with the ism-i-a'ẓam, the great name of God; by it, dīv, jinn, man, wild beast, and bird were subdued and controlled. See Ode 189, c. 2; 443, c. 3.

11. Amīnu-d-Dīn was the secretary and keeper of the seals to Sulṭān Uvais (See Ode 204).

436, (438).

1. Who am I that, over that fragrant (noble) mind, I should pass:
Thou doest me favours. O dust of Thy door! the crown of my head, be!

O heart-ravisher! slave-cherishing, taught Thee who? Say,
For to Thy watchers, this idea never will I impute.

O holy bird (the perfect murshid)! thy blessing the guide of my path, make;
For, to our goal, long is the Path; new to journeying, am I.

O morning breeze! my service cause to reach (the murshid),
Saying:—"Me, at the time of the prayer of morn, forget not."

5. Happy that day, when, from this stage (this world), my chattels (of existence) I bind up;
And, from the head of Thy street, news of me, the companions ask (saying:— Where went he?)

Me, the path to the special place of khilvat, show, so that, after this,
Wine with Thee I may drink; and again the world's grief suffer not.

Lofty, is the rank of verse and world-captivating. Speak;
So that, full of pearls, thy mouth the ocean-king may make.

O Ḥāfiẓ! it is fit if, in thy search for the jewel of union,
With tears, my eye I make an ocean; and, in it, dive.

---

1. The first line signifies:—
Who am I that he of fragrant mind should recollect me?

2. Ḥāfiẓ expresseth his surprise at the generous treatment that he received from the chief of the time who, till then, had neglected him.

3. Ḳudus (holy) signifies:—
ruḥu-l-ḳudus, the holy spirit.

437, (382).

1. Me, Thou beholdest; and, in a moment, my pain, greater Thou makest;
Thee, I behold; and momently my inclination for Thee greater becometh.

As to my state, Thou askest not; what mystery Thou hast, I know not:
For my remedy, Thou strivest not; perchance, my pain, Thou knowest not.

Not the way is this that me, on the dust, Thou shouldst cast; and pass on:
Pass by (me); and again my state ask, so that the dust of Thy Path, I may become.

From off Thy skirt, I keep not my hand, save in the dust (of the grave); and, that very moment,
When, over my dust (in the grave), Thou passest,—Thy skirt, my dust will seize.

5. From grief of love for Thee, my breath (of life) descended. Breath, Thou givest till when?
Forth from me, destruction, Thou takest: Thou sayest not:—"Breath, bring forth."

One night, in the darkness, from Thy (dark) tress, my heart I sought:
Thy face, I beheld; and a cup of Thy ruby lip, again I drank.

Suddenly, Thee, into my bosom, I drew; and, into the curl of Thy tress, it (my heart) went:
On Thy lip, my lip I placed; and, soul and heart, made sacrifice.

When, without us, in the desire of verdure and of the plain, moving Thou wentest,
Flowing, on my yellow (grief-stricken) cheek, becometh the red (bloody) tear.

To Ḥāfiẓ, kind be Thou. To the enemy say:—"Thy life surrender:"
When on Thy part, warmth I see, of the enemy cold of breath, mine, what fear?

---

7. The first line may better be rendered:—
Suddenly Thee into my bosom I drew; and into curl went Thy tress;

438, (439).

1. Not that profligate am I that abandoning of the (true) Beloved and of the cup —— I make:
An act like this, the muḥtasib knoweth seldom do—— I make.

I who, years, censured the repenters (of wine-drinking),
Repentance of (drinking) wine in the rose-season—mad shall I be,—if—— I make.

The (precious) pearl-grain is love; I (am) the diver; the wine-house (is) the sea:
There, my head, I plunged; (it) up-lifted, let us see, where shall—— I make?

I, who have treasures of the ruby and of the pearl of tears,
Desire for the bounty of the sun, lofty of star, how may—— I make?

5. I who, in beggary, have in hand the imperial treasure,
Greed for the revolution of the sphere, mean-cherishing, how may—— I make?

Cup-taker is the tulip; intoxicated, is the narcissus; the name of impiety, on me;
Many a complaint, I have. O Lord! whom, judge shall—— I make?

In the rose-season, thou speakest saying:—"Zāhid be!" With eye and head (thy order, I accept); but,
I am going so that, counsel with the lovely one and with the cup,—— I may make.

If the Friend's grace approve of (casting) lovers into the fire (of hell),
Closed of eye, I am (even) if, on the fountain of Kauṣar, glance—— I make.

If, like the fruitless willow, pure like this I become:
After this, from shame of the face of the rose, my head uplifted when shall—— I make?

---

1. The muḥtasib (censor of morals) signifies:—
Muḥammad Muẓaffar, Governor of Shirāz.
In contempt for his oppression and hypocrisy, the title is given.

10\. When with the water of grace, the breeze washed the bud of the rose,
Me, crooked of heart, call, if at the page of the book (the world), glance,—— I make.

Dust-stained with poverty though I be,—of my spirit, be shame,
If, with the water (of liberality) of the sun's fountain, my skirt wet——I make.

The credit of the sky's compact and agreement is not so great:
Compact with the goblet, I establish; condition (covenant) with the cup—— I make.

O my bold one, city-upsetter (the true Beloved)! a moment, the rein draw back,
So that, with my (pearly) tears and (ruddy) face, full of (red) gold and of pearls, Thy path—— I may make.

Not worthy of my conduct is the way of profligacy. Now,
Since (into it) I have fallen, thought of other (work) wherefore do ——I make?

15\. Last night, they said:—"Candy Thy ruby lip giveth." But,
So long as in my own mouth, it, I see not, credence how shall—— I make?

From fortune, the corner of the prayer-arch of Thy eye-brow, I desire:
So that, in it, morning and evening, love's lesson by heart,—— I may make.

I, by whom, to-day, the paradise of the cash (of union with the true Beloved) is gained,
On the promise of to-morrow (the day of resurrection) of the admonisher (the Zāhid), reliance, wherefore shall—— I make?

The slave of Shāh Manṣūr, I am. Far, it is not if,
With the desire of dignity, over the (resplendent) king of the East (who is the sun), boasting,—— I make.

Last night, to Ḥāfiẓ Thy ruby (lip) kept giving false vows;
Not that one am I that belief in these its idle tales,—— I make.

11\. The second line occurs in couplet 20.

14\. To the second line, add—
What was fit to be was.
The second line (in part) occurs in c. 21.

18\. Shāh Manṣūr. See Ode 167, c. 1.

20. Resourcelessness notwithstanding, black like the moon be my face,
If, of the bounty of the sun, lofty of star, acceptance,—— I make.

What madness is austerity in the rose-season! Ḥāfiẓ keep sense!
So that I may utter an a'uẕ (God defend me); and thought of other (profligacy)—— I may make.

---

20. The moon is black from the spots on her face.

439, (435).

1. Where, the glad tidings of union with Thee, so that, from desire of life,—— I may rise?
The holy bird (of paradise) am I; from the world's snare,—— I rise.

By Thy love (I swear) that, if me, Thy slave, Thou call,
Out from desire of lordship of existence and dwelling (both worlds),—— I rise.

O Lord! from the cloud of guidance, the rain (of mercy) cause to arrive:
Before that, from the midst, like a (handful of) dust,—— I rise.

---

1. On the face of the slab of the tomb of Ḥāfiẓ at Shīrāz, are inscribed the lines stated below:—

Ode.	Couplets.	Where?		Remarks.
439	all	centre	c. 6 excepted.	On the face of the slab, above the lines, are these words:— O Thou who abidest although all things perish!
439a	1, 2	left side.		
"	4, 6	right "		
"	9	top "		
"	5	bottom "		
439b	1	left bottom corner . .	second line.	
"	2	right " " . .	" "	
175	2	right top " . .	first "	
"	2	left " " . .	second "	

On the slab, the Persian text of Ode 439 is not as it is given in Sūdī's text, which has been copied by Major H. S. Jarrett in his Persian text, brought out (in 1881) under the auspices of the Government of India.

	Reading of— the slab.	ode 439.
Couplet 2	بولاي تو	بوفاي تو
" 3	چو	چه
" 4	من	ما
" 4	بيريت	زشوكت
" 6	omitted.	inserted.

2. To the second line add:—
Thy slave, I will be. For being Thy slave, I shall be possessed of such dignity that all other dignities will be as naught.

(O holy traveller!) at the head of my tomb, without wine and the minstrel, sit not:
So that by thy perfume, dancing,—— I may rise.

5. Though I am old, one night me, close in Thy embrace take,
So that, in the morning, from Thy embrace, young—— I may rise.

439*a*. (314).

1. O heart! the slave of the King of the world (Ălī) be; and (thus) King—— be;
Ever in the protection of the grace of Ilāh (Allāh)—— be.

Not a thousand of the Khāriji-order, do they purchase for a barley-corn:
Say:—"Mountain to mountain (Ḳāf to Ḳāf) the shelter of the hypocrite—— be."

Since, on the day of upspringing (the resurrection) Aḥmad (Muḥammad) is my intercessor,
Say:—"This my body, calamity-stricken, full of sin—— be!"

He who hath not Ălī's friendship, kāfir is;
Say:—"Zāhid of the time, be; or say Shaikh of the Path—— be!"

5. O Ălī! to-day by love for thee alive I am:
To-morrow (the day of resurrection), by the pure soul of the Imāms, (I conjure thee) my witness —— be.

The tomb of the eighth Imām, the Sulṭān of religion,—Riẓā,
With soul, kiss; and at the door of that court,—— be.

The power to pluck a rose from the rose-branch, (ancestors of Riẓā), reacheth thee (O Ḥāfiẓ!) not;
At least, at the foot of their rose-bush, (Riẓā) grass (worthless)—— be.

---

1. This Ode is not found in Major Jarrett's Persian text of Ḥāfiẓ; but is No. 314 in the Calcutta-text. See Ode 439. It is in praise of Ălī Ibn Abu Ṭālib, the fourth Khalīfa; and of his descendants the Imāms, revered by the Shīahs.
Ilāh is used for Allāh (God).

2. The hypocrite is the sunnī.

Kharijī signifies:—
an order of darvishes.

5. The Imāms are the twelve Imāms of the family of Ălī.

6. The tomb of Imām Ălī Mūsī Riẓā (*b.* 769, *d.* 818) is at Mashhad in Khurāsan.

(O true Beloved !) think not that, from the dust of the head of Thy street,
By the sky's tyranny or by time's violence, (to choose employment) —— I rise.

O Idol, sweet of motion ! arise ; and Thy (lofty, cypress-like) stature display :
That, like Ḥāfiẓ, from desire of life and of the world—— I may rise.

The man of God, who is the Zāhid, piety-seeking,
Whether the garment (be) white, or whether the garment (be) black —— be.

Ḥāfiẓ ! the path of service of the king ʿAlī, follow :
Then in the Path like men of the Path—— be.

439*b*.

The date of Ḥāfiẓ's death is obtained from the following quatrain :—

The lamp of men of spirituality is Khwāja Ḥāfiẓ,
Who, from the light of glory, was a (luminous) candle.
When, in the dust of Muṣallā, his abode (in death) he made,
His date, from the dust of Muṣallā, seek.

See Ode 439.
The date of death is given by the words in the last couplet.

خاک مصلی

From the abjad we have :—

خ	600	خاک
ا	1	
ک	20	
	621	
م	40	مصلی
ص	90	
ل	30	
ي	10	
	170	

Hence the date is A.H. 791.
To convert this Hijra date into Christian date, see Ode 35, c. 8.

440, (440).

1. At the time of the evening-prayer of strangers when weeping—I begin,
With moans like a stranger, my tale,—I compose.

To the memory of the Friend and of my (native) land so bitterly I weep,
That, up from the world, the way and usage of journeying,—I cast.

From the country of my (true) Beloved I am; not from the cities of the stranger:
O divine Protector! Me, back to my companions, cause to reach.

O guide of the Path! for God's sake, a little aid (give), so that,
In the street of the wine-house, my banner, again—I may exalt.

5. Of my being a Pīr, reckoning how may wisdom take,
When, again, with a child-idol at love—I play.

Save the east morning breeze and the (cool) north wind, me recogniseth none:
O my friend! for, save the (fleeting) wind, my companion is none.

The air of the Friend's dwelling is our water of life,
O breeze! from the dust of Shīrāz, me, a fragrant perfume bring.

---

1. While absent from Shīrāz, Ḥāfiẓ composed this Ode,
2. Full of water and of rapine, the world becometh with my tears; and the boisterousness of its waters, a preventer of travel.
3. مهیمن (Muhaiman) signifies:—
   One who saveth another; God.
5. حساب برگرفتن (to take up the account) signifies:—
   to make inquiry of something, since the work of Pīrs (or of old men),
   I do not, my being a Pīr (or an old man), how will wisdom regard?
   Here, Pīr signifies:—
   (a) Pīr, Shaikh, Murshid.
   (b) an old man.
6. ṣābā, the east (morning) breeze.
   dabūr, „ west „ „
   bād-i-shumāl, the north wind.
   „ janūb „ south „

Forth came my tear; and told my crime face to face (publicly):
Complaint may I make of whom?—of my household, the informer is.

From the harp of Zuhra, I heard that, at dawn, it said:—
"The disciple of Ḥāfiẓ, sweet of note, sweet of voice—I am."

441, (441).

1. Although old, shattered of heart, powerless,—— I have become,
Whenever I recollected Thy face, made, young—— I became.

Thanks to God that whatever, from God, I sought,
To the limit of my spirit, prosperous—— I became.

In eternal fortune's highway to fortune's throne,
With the cup of wine, to the desire of the heart of friends—— I went.

O young rose-bush! the fruit of fortune enjoy; for,
Beneath Thy shade, the bulbul of the world's garden—— I became.

5. At first (in eternity without beginning) of the word and the cry of the world no news was mine:
In the school of grief for thee (O murshid!) a subtlety-knower like this—— I became.

From that time when the calamity (wound) of Thy eye reached me,
From the terrible calamity of the end of Time (the last age of this world) safe —— I became.

To my heart, the door of reality became opened that day
When, of the dwellers of Thy court, the Pīr of the Magians,—— I became.

---

5. The first line signifies:—
In eternity without beginning, non-existent I was; and of this illusory existence, had no knowledge.
O murshid! not from non-existence, did I bring every perfection that I have. By thy favour alone, it I acquired.

6. ākhir-i-zamān (ākhiru-l-zamān) signifies:—
The end of time.

daur-i-kamar signifies:—
The age of the moon, the last age, the end of time, the last of the seven ages of the world.

Each of the following seven planets hath (in order) had (or will have) an age of 7,000 years:—

1. Mercury.	3. Mars.	5. Saturn.	7. The Moon.
2. Venus.	4. Jupiter.	6. The Sun.	

The present age is daur-i-kamar, the age of the moon, the end of time.

7. In the cloister of the Magians, the door of reality opened to me; in the monastery, no profit was mine.

To the tavern (the stage of divine knowledge), me, fate consigneth (so that, thence, profit and advantage I may reap):
As much as like this (a sage) I gȯ; and like that (a zāhid)—— I became.

Not old in years and months, am I; the faithless friend, it was,
(Who, swiftly,) like (swift) life, passeth by me—from (grief of) that, old,—— I became.

10. Last night, me, glad tidings, he (the Pīr of the Magians, the perfect murshid) gave, saying:—"O Ḥāfiẓ!
"Come back; for the pardon of thy sins, surety—— I became."

---

8. حوالة (consignment) signifies:—
to write an order regarding any one.

442, (443).

1. This tumult is what that, in the age of the moon (the end of time),—— I see?
Full of strife and iniquity, all the horizons,—— I see.

From time the day of prosperousness every one seeketh:
Difficult this is—that daily, worse—— I see.

All in strife and struggle with the mother, the daughters:
All ill-wishers of the father, the sons—— I see.

Neither hath brother any pity for brother;
Nor for the son, the father's compassion do—— I see.

5. For fools, all is sharbat of rose-water and sugar;
All of blood (of grief) of the liver, the subsistence of the sage—— I see.

The Arab steed, galled beneath the pack-saddle;
All on the neck of the ass, the golden collar—— I see.

The counsel of Ḥāfiẓ, hear; <u>Kh</u>wāja, go; goodness, do:
For, better than the treaṣure of jewels this counsel,—— I see.

---

1. "The age of the moon." See Ode 441, c. 6.
The second line describeth the marks of the resurrection-day.

2. بتر (worse) is contracted from بدتر

5. See Ode 549, c. 2.

7. When Persia was invaded by Tīmur Lang Ṣaḥib Ḳirān in 1387, Ḥāfiẓ composed this Ode.

ن

The Letter Nūn.

443, (449).

1. Displayed from the garden border hath become the diadem of the Sulṭān, the rose (the true Beloved) :
O Lord ! to the cypress and the jessamine (disciples and lovers of the Path), its arrival happy be !

In his own (proper) place, happy was this imperial sitting (the Sulṭān, rose)
Since now in his own (proper) place, every one sitteth.

To Sulaimān's seal-ring, news of the happy conclusion give,
Whereby, short the hand (of power) of ahriman (the enemy), the ism-i-a'ẕam ——made.

Be prosperous to eternity without end,—this house (the world), from the door of which,
Every moment, with the perfume of mercy, the breeze of felicity (the words of the perfect murshid) bloweth !

---

1. "The rose" may signify :—
   (*a*) the murshid.
   (*b*) „ praised one.

   To the second line, add—
   So that by His arrival, they may attain their desire.

3. See Ode 189, c. 2; 435, c. 10.

4. خاک درش (the dust of whose door) signifies :—
   the perfect man.

   باد یمن (the breeze of Yaman) signifies :—
   speech that, from the perfect man ariseth; and into the hearer's heart, the recollection of God poureth.
   It is fit to compare the words of the murshid with the breeze of Yaman.

   This couplet referreth to the Ḥadīs; and to Uvais Ḳaranī (*d.* 657).

5. The majesty of Pashang's son, Afrāsiyāb, (king of Tūrān) and his world-seizing sword,
In all king-chronicles, the tale of the assembly is.

Obedient to thee, became beneath the saddle, the chaugān-steed of the sphere,
O royal horseman! since to the field (of sport) thou hast come,——the ball strike.

The stream of the country is the water (lustre) of thy sword:
The tree of justice, plant thou: the root of ill-wishers, up-pluck.

After this if, despite the perfume of thy sweet nature, it (Īrān) blossometh not,
From Īrān's plain, the musk-pod of the musk of Khutan (the well-being and welfare of Īrān) ariseth (and departeth).

Expectation of sweet splendour, the corner-takers (recluses) make,
Aslant (in pride) place the cap; and, from thy face, the veil up-pluck.

10. O breeze! to the Sāḳī of the banquet of Atābak (the praised one), prefer the request,
That, from that cup, gold scattering, me, a draught he may give.

Ever be prosperous this house of the world;
For from men of God, whose creation is of dust, words of divine knowledge and truths that give recollection of God are momently heard.
This couplet is in praise of the world, which, from men of God, is apparently improper.

For its joy, all grief is:
"The world is a carcass; its seeker, a (filthy) dog."
Verily, this mean world is for him, who recognised its truth,—the field for the next world.
To men of God, this world is the descending place of divine favours, and of endless manifestations.
To men of the world, contrary to this and wholly calamity, it appeareth,—just as the Nīl was destruction to the Egyptians and the mercy of the Lord of lords to the Isrā,ilites.

Abdu-l-lāh Ansarī saith——
"O Ansarī! the world is a dust-heap wherein the wise sow:
"Not a place is it wherein the foolish wander."

Abū-l-Ma'ānī saith:—
"O distraught one! the world is what?
"'Tis the illusory, truth-showing; it is not the truth, illusory-showing."

10. اتابک is derived from اتا (father) and بک (lord); was a title of the Governors of the Province of Shirāz.

(In love-playing) with (my own) reason, I consulted. He said: — "Ḥāfiẓ! drink wine!"

O Sāḳī! according to the word of the trusty adviser (reason), wine give.

---

11. O murshid! in the explanation of truths, strive so that, with the permission of the trusty adviser, I may from thee this sense demand. So hath my perfect reason ordered.

Although, from love's descent, reason knoweth its own destruction, it denieth not love; and, in it, planteth its heart. For, verily, it knoweth that, though in the beginning it is ruin, in the end it is thirst-quenching.

Seest thou not that the lofty companions of Muḥammad, and the great tāb'īn gave to destruction their body in the contest with the Kāfirs and wicked ones; and, yet, into the prosperity of the last world, their pace extended?

That trusty adviser giveth no advice save in the true Path, though in that Path, injury be his.

Perfect reason is that which to its own ruin consenteth; and the answer of the crier (the murshid) accepteth.

444, (448).

1. O light of my eye (the holy traveller)! a matter there is,—— hear:
"Since thy cup (of love for God) is full; cause others to drink; and thyself drink.

With experience, old men utter words: to thee, I said:
Ho! O son! that old thou mayst become, counsel—— hear.

On the sensible one (the philosopher and the man of reason), the chain, love's hand placeth not:
Thou wishest to draw (through thy hand) the tress of the Friend, sense—— abandon.

Thee, intoxication's delight, the rosary and the khirka (men of outward forms; hypocrites) give not;
In this matter, of the wine-seller (the murshid, perfect and excellent) blessing —— demand.

5. In respect to life and property, for friends (lovers of God), need is none:
A hundred lives, the ransom for the (true) Beloved (make),—counsel—— hear.

In love's path, Ahriman's temptations are many:
Sense keep; and to Surūsh's message the ear of the heart—— put.

Ruined became subsistence; remaineth not the means of joy;
O harp! the wail (of grief) draw out; O drum!—— exult.

O Sāḳī (perfect murshid)!—void of pure wine, be not thy cup!—
On me, dreg-drinker, an eye (glance) of favour—— make.

---

1. نور چشم (the light of the eye) signifies:—
   (*a*) the Beloved (true or illusory).
   (*b*) „ murshid.
   (*c*) „ disciple.

   As long as youth remaineth, do thou, by devotion and worship, take up the advantages of youth; and to others cause advantage to reach.

   "The cup" may signify:—
   the cup of discipleship.

2. By accepting counsel, thou wilt by way of wisdom become old. Like the old, sensible thou wilt become.

7. Youth's season remaineth not. O harp and drum (O old man, bent of stature, back without backbone, to the wind youth given, hand and foot useless become),—bewail!

When, in the gold scattering ḳabā, thou, intoxicated, passest,
To Ḥāfiẓ, wool-wearer, (Ṣūfī) one kiss,—— present.

---

9. 1, 2, 6. گوش کن listen.
1, 8. نوش drink.
3. ترک abandon.
4. طلب demand.
5. نیوس listen.
7. خروش exult.
9. ندا present.

445, (452).

1. One lofty of stature, bold, picture-player—— of mine
Made short the tale (of renown) of the long austerity—— of mine.

O heart! thou sawest at the end of old age, of austerity, and of knowledge,
What, with me, it did,—the eye of the beloved—— of mine?

On account of the water (tears) of the eye, seated on the top of the fire (of distress), I am;
Because, in all horizons (climes), it (the water of my eye) made revealed the mystery—— of mine.

(To myself) I said:—"With the garment of hypocrisy, love's trace, I concealed;"
The informer was the tear; and made manifest the mystery—— of mine.

5. Intoxicated, is the Friend; and recollection of rivals (lovers), maketh not:
His mention (be) for good, the Sāḳī, the wretched-cherisher—— of mine.

The destruction of my faith, I fear. For taketh,
The prayer-arch of Thy eyebrow the presence (essence) of prayer——of mine.

On myself, like the laughing candle (consuming and melting) I weep,
Till I see what with thee, O heart of stone, maketh (worketh) the consuming—— of mine.

With weeping, a picture on water I depict. Now,
How long associated becometh the truth with the illusory—— of mine?

That moment when to an end reached Maḥmūd's life,
Bitterly, he kept surrendering his soul, and saying:—("Where art thou) Ayāz —— of mine?"

---

5. See Ode 249.
6. The prayer-arch of Thy eyebrow taketh my faith.
7. The laughing of the candle is its light.
„ weeping „ „ melting.
9. From the lover's heart, departeth not, even in death, the recollection of the beloved.

10. O Lord! when bloweth that breeze, from whose fragrant breath
A perfume of His mercy becometh the work-doer—— of mine?

Zāhid! (equal are we) when a work (favourably) proceedeth neither by prayer —— of thine;
Nor also, (by) the nightly intoxication and consuming and supplicating—— of mine.

With grief Ḥāfiẓ burned. O breeze! his state, say
To the King, friend-cherisher, enemy-destroyer,—— of mine.

446, (454).

1. As much as my grief (of love) to the physicians, I uttered,
(Me) the wretched stranger they remedied not.

Not with its own seal is love's casket;
O Lord! the desire of the watchers, be not!

That (haughty) rose that, momently, is in the power of a thorn,
Say :—"Thine be shame of the (poor) nightingale!"

O Lord! safety, give; so that again may see
The eye of lovers, the face of the beloved ones.

5. To the Frien d, (love's) secret pain, we told;
Pain from the physicians (beloved ones), (love's) pain, one cannot conceal.

O Benefactor (beloved)! at the tray of union with Thee, at last,
Of those portionless, how long shall we be?

The disgrace of the world, Ḥāfiẓ would not have been,
If, the counsels of admonishers, he had heard.

---

2. According to their desire, exclude me not from union with the Beloved.

3. Because, without thee, thy lover is restless and powerless; and thou, into the thorn's power, art fallen!

4. محب signifies:—the lover.
حبيب „ :— „ beloved.

6. O Beloved! excluded from union with Thee, and satisfied with separation,——shall I be! Sometimes to my desire cause me to reach.

447, (451).

1. O Thou, whose face, moon in appearance, (is) the fresh spring—— of beauty;
Whose mole and down (are), the centre of grace, and the circle—— of beauty!

Hidden in Thy eye full of intoxication the fascination of sorcery;
Revealed on Thy restless (floating) tress, the (calm) rest—— of beauty.

Not a moon shone like Thee from the mansion of goodness;
Not a cypress arose like Thy stature from the stream—— of beauty.

By Thy darkish beauty, joyous became the age of heart-ravishingness;
By Thy grace, expanded became the season—— of beauty.

5. From the snare of Thy tress, and the grain of Thy mole, in the world,
Not a bird of the heart remaineth, not become the prey—— of beauty.

Ever, with grace, from the midst of life nature's nurse,
Thee, cherisheth with care in the bosom—— of beauty.

Fresh and fresh is the (dark) violet (hair) about Thy lip, for that reason,
That it keepeth drinking the water of life from the fountain-source—— of beauty.

Ḥāfiẓ severed desire when he seeth Thy equal;
There is none save Thy face in the land—— of beauty.

---

8. دیّار (dayyār) signifies :—any one.
دیار (diyār) „ :—the land.

448, (451).

1. Joy-exciting and repentance-shattering became the spring and the rose :
With the joy of the face of the rose, grief's root from the heart up-pluck.

Arrived the morning-breeze ; from passion-possessing (love), the rose-bud,
Out from itself, went ; and on itself the shirt, rent (blossomed).

Heart ! from water-pureness, the path of truth learn ;
In uprightness, from the (free) cypress of the sward, freedom seek.

With this jewel and sweet smile, the bride, the rose-bud
Exactly, in an excellent way, my heart and faith ravished.

5. The shriek of the distraught bulbul, and the scream of the hazār,
For the sake of union with the rose, forth from the sad house (of mourning) came.

Through the breeze's violence, the tresses around the rose, behold :
On the face of the jessamine, the curl of the tress of the hyacinth, behold.

Ḥāfiẓ ! from the cup, the tale of time's story seek ;
According to the word of the minstrel and to the decision of the Pir, possessed of knowledge.

---

3. As in pure water, whatever is appeareth and is not hidden from the eye, even so, inwardly and outwardly, myself, make.

5. For his own beloved, every one was weeping.
Hazār is a nightingale with a thousand notes.

449, (455).

1. Like the rose, momently, by thy fragrance, the garment of my body,
Rent, I make from collar to skirt.

Thou mayst say:—The rose in the garden, beheld thy body;
(Since) like the intoxicated, the garment on its body, it rent.

From the power of grief for thee, with difficulty, I bear life:
But, from me, the heart easily thou tookest.

At the word of enemies (watchers), away from the friends (lovers), thou turnedest;
With the friend, enemy none becometh.

5. Do not, so that, from my breast, the sigh liver-consuming
May ascend like smoke by way of the window.

Thy body in the garment, like (sparkling) wine in the cup:
Thy head in the chest, like (hard, red) iron in (pure white) silver.

O candle! from thy eye, rain tears like the cloud;
For, manifest to the people, hath become the consuming of thy heart.

My heart, shatter not; it, under foot, cast not;
For in thy tress-tip, its dwelling it hath.

Since to thy tress, Ḥāfiẓ hath bound his heart,
In this way, his work under foot, cast not.

450, (456).

1. When (to reach His skirt) the dust of His path, I become, His skirt He shaketh —— from me:
If I say:—"(In love), my heart, return," His face, He turneth—— from me.

To every one, He displayeth His hued cheek like the red rose,
If I say:—" (Thy face from others), conceal:" (In grief at that), His face, He concealeth—— from me.

If before Him, like the candle, I die,—at my grief, He laugheth like the morning:
If I grieve, His tender heart is grieved—— against me.

To my eye, I spake saying:—" At last, Him once fully behold:"
It (the eye) said:—" Perchance thou wishest that a stream of blood should pour —— from me."

5. Thirsty for my blood,—He; and for His blood,—I. So that when it happeneth,
My desire I will take from Him; or justice (revenge), He will take——from me.

Friends! for His mouth, behold ye my life, I gave:
Say:—How for a trifling matter, He keepeth back—— from me.

If, like Farhād, my life in bitterness issueth,—there is no fear;
Many sweet tales remain behind—— of me.

Ḥāfiẓ! conclude. For, if in this way, love's lesson thou read,
In every corner, love uttereth tales—— of me.

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8. In the second line, " me " refers to Ḥāfiẓ.

451, (457).

1. (O true Beloved!) for God's sake, with khirḳa-wearers (hypocrites), little sit;
From resourceless profligates (inwardly pure and clean) Thy face, conceal not.

In this khirḳa (of the austere zāhids), is many a stain:
O happy the time of the ḳabā of the wine-drinkers (void of stain)!

Thou art of delicate nature; and power hast not (to endure)
The hardship of the handful of ragged garment-wearers.

Among these Ṣūfī-like ones, a pain (of love) I see not,
Pure be the pleasure of the dreg-drinkers!

5. Come; and the deceit of these hypocrites, behold:
(Like) the flagon, (they have the) heart of blood (ruddy wine); (like) the harp, (they are a-) twanging.

When (by shewing Thyself) me, intoxicated Thou hast made,—veiled, sit not:
When me, the sweet draught Thou hast given,—me, poison cause not to drink.

The lip of wine-hue and the intoxicated eye, open:
For, from desire of Thee, foaming is the ruby wine.

Of the heart-ardency of Ḥāfiẓ full of caution be:
For a heart like the seething caldron, he hath.

---

2. Than devotion, the deceit and treachery of profligacy is better.
5. In private, they are engaged with the delight of love of sensual pleasures; which is the cause of the bloody heart; and, in public, they make tumult and uproar and woe is me!

452, (473).

1. Than the thought of wine and of the cup, more pleasant—— what will be?
Let us see the end—— what will be.

The heart's grief how can one suffer, when time remaineth not,
Say:—"Be neither heart nor time,—— what will be?"

Wine, drink; grief, suffer not; the counsel of the imitator (the adviser of the people), hear not:
To the speech of the (common) people (of this world), credit——what will be?

To the bird of little spirit, say:—"Thy own grief, suffer." For, on it (the bird),
The pity of that one who planteth the snare—— what will be?

5. Verily ('tis) best that thy hand-toil be expended according to desire;
Thou knowest that, at last, to one desire un-attained—— what will be.

Last night, the Pīr of the tavern (the murshid) kept uttering an enigma
Of the line of the cup (of love). "('Tis necessary to see) the end,—— what will be."

From the Path, Ḥāfiẓ's heart I took (seduced) with the drum, the harp, and the ghazal:
Let us see, the requital of me of ill-name—— what will be.

---

4. "The bird of little spirit" signifies:—
   (*a*) an outward man.
   (*b*) one who feareth the violence of the beloved.

دام (snare) signifies:—
sensual desire and worldly delights.

To the seeker of God, who, in respect of himself, searcheth; and, to the mercy of God, cometh not, say:—
In our path (which is a highway) God hath, for the sake of temptation and trial, laid the snare of sensual desire and worldly delights. That one, who planteth the snare,—for the prey what pity hath he?

God Most High, made us, with the perfection of meaning, lofty of head. Then, for the sake of our trial, He cast us into lowness.

In whomever is the search for God and, in his heart, is passion for the Absolute Existence—engageth not in delights, and casteth not the work of to-day to to-morrow.

In whomsoever, the search for God is not, becometh centered on worldly delights and lusts.

453 .(158).

1. Knowest thou what fortune is? 'Tis beholding the sight of the (true) Beloved:
In His street, beggary to royalty preferring.

Easy it is to sever desire for life. But,
(Only with) difficulty, (friendship) for friends dear as one's soul, can one sever.

Like the (folded) bud, with a straitened heart, to the rose-garden, I will go;
And, there, my garment of good fame, will rend:

Sometimes, like the breeze, hidden mystery with the rose will utter;
Sometimes, from the bulbuls, the mystery of love-playing will hear.

5. First (in this world), from the hand, the kissing of the lip of the (true) Beloved give not up;
For, at last (in the next world), thou mayst be distressed (wearied) with the gnawing (in regret) of thy own hand and lip.

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3. The rending of the garment of good fame is for lovers the source of good fame, especially there, where is the assembly of lovers (bulbuls).

4. From love's fire, my state is changed, therefore will I do * * *

5. بوسیدن (to kiss) signifies :—
acquiring the rapture of love. For, in ṣūfī,ism, the kiss signifieth love.

اول (first) signifies :—
(*a*) this world.
(*b*) the beginning (of the mystic state).

آخر (the end) signifies :—
(*a*) the next world.
(*b*) „ end (of the mystic state).

Like the Zāhids, outward-worshipping, be not; like the illusory Ābids, thyself, scratch not.
For, in outward service, they are happy; and into the inward plunge not; and no portion of divine knowledge take, wherewith in that (the next) world they may array themselves.
Then, in the next world, on seeing the lofty degrees of the Ārifs, theirs is regret-suffering, lip-biting, finger-gnawing.

Otherwise—
In the beginning of the mystic state, the acquisition of love's allurement from the hand, give not; it ever before thy resolution place, so that the travelling of the Path may be easy; and thy passing to the next world not difficult.
If, without love's allurement, the Path thou enter, the road guidance of travellers becometh difficult. At the end of work, thou wilt (in regret) bite the lip, and gnaw the finger.

(O heart!) the society of friends, opportunity reckon. For, from this two-pathed stage (the world),
When (from it) away we pass, (this society) again one cannot reach.

Thou mayst say:—"From (the memory of) King Manṣūr passed Ḥāfiẓ;"
O Lord! to his (Manṣur's) memory the (thought of) cherishing the dārvīsh (Ḥāfiẓ) bring.

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6. If the society of the perfect Murshid and of Ārifs be, in this world, gained, reckon it gain.

The world hath two doors (paths):—

(*a*) the door of birth.
(*b*) „ „ death.

Although the world hath many parties (paths) and turneth to the paths the face of every party, yet, that which is the search of men of God; and in which is the talk of men of direction, is either the sharī'at or the ṯarikat, which is acceptable to God and is the travelling of both parties. The other path, which is the highway to infidelity, they avoid; and about it come not into speech, for the connection of that Path is towards Shaiṯān; and ours towards the Merciful.

7. See Ode 167, c. 1.

454, (460).

1. (O true Beloved!) by the door enter; and our chamber luminous—— make:
The air of the assembly of souls perfumed—— make.

(O true Beloved!) to the eye and the eye-brow of the (illusory) beloved, heart and soul, I have entrusted:
Come, come! and (with the glance of blessing) viewing of the arch (the eye-brow) and of the spectacle-place (the eye)—— make.

O breeze of the garden of paradise! from the dust of our assembly,
To paradise, a perfume take; and (it) the aloe-fuel of the censer—— make.

The splendour-rays of beauty (of illusory love), the veil of the eye of understanding, became:
Come; the sun's pavilion (the elemental body) effulgent—— make.

5. Light scattereth not the star of the (dark) night of separation (the illusory beloved);
To the palace-roof (the existence of Ḥāfiẓ) come; and the lamp of the moon (the beauty of the true Beloved), uplifted—— make.

---

2. ابرو the eye-brow; } each signifies:—illusory love.
چشم „ eye,
طاق „ arch,
منظر „ spectacle-place,

O true Beloved! since "illusory love (for the creature) is the bridge to true love (for the Creator)" I have arranged illusory love; and it adorned.

4. خرگه (palace) signifies:—
the existence of Ḥāfiẓ.

خورشید (sun) signifies:—
the true Beloved (God). That is, the sun of unity that, on moon-faced illusory ones, verily scattereth light.
Illusory love having become a veil to the eye of discovery, I cannot see Thee: my existence (which is a royal palace, and the sun's mansion), adorn; and, with the qualities of perfection of God's unity, illumine.

5. برکن (uplift) signifies:—
(*a*) put out.
(*b*) enkindle.

The illusory beloved, that, star-like, in separation's night, shineth,—now, that, to my perfume-place, truth's perfume hath reached,—scattereth not light; and towards herself openeth not my heart.
To the palace-roof of my existence, come; the lamp of the cloister, kindle; and Thy face display.

Since beneath Thy hand are the lovely ones (the flowers) of the sward,
At the jessamine, the glance; and towards the cone-tree, grace—— make.

To the treasurer of Jannat, speak, saying:—"The dust of this assembly,
"As a present to Firdaus take; (and it) the aloe-fuel of the censer—— make."

O Sāḳī (Murshid)! excess of many a tale, the spirit maketh;
From the hand, thy own work (the explanation of truths to holy travellers) give not; wine (the delight that surgeth in the traveller's heart) into the cup —— put.

Not our limit, is desire for the cash of union with Thee;
With that ruby (lip), like sugar, me (a kiss)—— give.

10. The lip of the cup, kiss (subtleties of divine knowledge, acquire); then to the intoxicated (holy travellers) give:
With this subtlety, wisdom's train, beperfumed—— make.

If a Faḳīh advise saying:—"Love practise not,"
Him, the cup (of the wine of unity) give; say:—"Thy brain, fresh—— make."

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7. "Jannat." See Ode 407, c. 4.

8. مى (wine) signifies:—
a delight that from the traveller's heart surgeth; and inclineth him to a joyous tune.

ساغر (cup) signifies:—
(*a*) cup; or, in ṣūfiistic language, something wherein they seek the manifestations of hidden splendours.
(*b*) the heart of the Ārif, filled with divine knowledge.

O Murshid! many a story, the breath of excess and of nonsensical talk, maketh,
To it, attentive be not; from thy skirt, thy own purpose scatter not; to travellers, the explanation of truths cast; and to the disciples, a line of that subtlety that riseth from the heart, write.
By this subtlety, the beperfuming of the brain seek; and the brain of the holy travellers beperfume. For the murshid, wise in speech, thou art.

10. لب پیاله بوسیدن (to kiss the cup's lip) signifies:—
to acquire the subtleties of meaning by enigma.

دقیقه (subtleties) signifies:—
(*a*) something very fine.
(*b*) the description of subtleties of divine knowledge of enigma that rise from the Ārif's heart; and spill him in agitation; so that into him another seeker poureth his own portion.

For, in the assembly of wine-worshippers, the custom is to fill the cup, to kiss it, and to give it to the intoxicated ones.

(O Beloved!) on account of those excellences and graces of sweet disposition
that are Thine,
In the midst of the banquet of companions, like the candle, Thy head uplifted
—— make.

From this one associated with me (the wife) and the khirka much in strait I am:
With a glance Ṣūfī-slaying, me Kalandar—— make.

After the service of pleasure and of love, of those moon of face,
Of deeds that thou doest, the verse of Ḥāfiẓ exalted—— make.

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13. Kalandar. See Odes 36, c. 1.; 58, c. 8.

The word is derived from :—

قال اندر آ

Shaikh Farīdu-d-Dīn 'Aṭṭār saith :—

An Arab passing by a monastery of darvīshes in Persia was called in. On learning their doctrines, he renounced the world; and became a darvīsh.

His family asked him to account for the change. He said :—

درویش (darvīshu kāla :—" Āndar ā ") the darvīsh said :—" Come in ";

I went in; and I know not what hath become of my property:

To all the Persian Ṣūfīs, the Arabs thenceforth applied the term Kalandar.

455, (462).

1. Ruby wine (love for the true Beloved) drink; and the face of those moon of forehead (Ārifs of God)—— behold:
Contrary to the religious order of those (Ābids, and Zāhids, outward worshippers), the beauty of these (the Ārifs of God)—— behold.

Beneath the gilded garment, nooses (of prayer) they (the Ārifs and the recognisers of God) have:
(Notwithstanding their poverty), the long-handedness (loftiness of spirit) of these short of sleeve (the Ārifs poor of resource)—— behold.

For the harvest of both worlds, their head, they lower not:
The brain and pride of beggars, (corn-) gleaners,—— behold.

The frown from the eye-brow full of frown, the Friend looseneth not:
The need of people of heart, and the grace of the dainty (beloved) ones,—— behold!

5. From none, the tale of the covenant of love, I hear:
The (non-) fidelity of the society of friends and of fellow-sitters—— behold.

The means of release (from imperious lust) is to become captive to love;
The fore-seeing mind of the fore-seers—— behold.

Love's polish, the dust of Ḥāfiẓ's heart taketh.
The purity of the pure mirror of those pure of faith—— behold.

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1. مهجبينان (those moon of forehead) signifies:—
(*a*) true Ārifs who, from the splendour-rays of the sun of unity, have borrowed a light like unto the moon; and in the dark night, have brought their own existence to luminosity.
(*b*) Ārifs, who, beneath the patched garment, have nooses.

2. كوته استينى (short-sleevedness) signifies:—
Poverty and powerlessness in the discovery of the purposes of knowledge.
From exceeding poverty and powerlessness, in naught they have engaged; and to poverty, the girdle of spirit have cast.
The long-handedness of these short of sleeve, behold; the following of this party, choose, that thy object thou mayst reach; and, from being no one may be some one.
Outwardly, the Ārifs are contemptible to men; inwardly, precious to God.
Couplets 2 and 3 describe the qualities of those moon of forehead.
See Ode 492, c. 3; 511, c. 7.

456, (475).

1. A heart-alluring subtlety, I utter,—"The mole of that one moon of face,—— behold.
"Bound with the chain of that tress, my reason and soul—— behold."

My heart, I censured, saying:—"One of bestial, or one of desert, nature, be not;"
It said:—"The eye half intoxicated of the bold one of that deer (the true Beloved)—— behold!"

The ring of His tress is the spectacle-place of the morning breeze:
There, bound by every hair (of His), the soul of a hundred persons possessed of heart, (Ṣūfis)—— behold.

Careless of our heart-ravisher, are the Ābids (worshippers) of the sun:
O reproach-utterer! for God's sake, the face (of my true Beloved) behold; and not the face (of the sun)—— behold.

5. Over the limbs of the sun in envy of that one moon of face (the true Beloved), the trembling behold;
On account of that tress of ambergris perfume, blood (of envy) in the liver of the musk-pod—— behold.

The ligature on the wind's neck, His tress, heart-stealing, placed;
Against the desirers of the Path, the Hīndū's snare (the dark tress)—— behold.

That one, in whose search, I of myself went astray,
Like Him, none hath seen, nor will see; every quarter—— behold.

O sky! away from the purpose of king Manṣūr, thy face turn not;
The keenness of his sword, behold; the power of his arm,—— behold.

If, in the corner of the prayer-arch (of the Beloved's eye-brow), Ḥāfiẓ rub his face,—— it is lawful;
O reproach-utterer! for God's sake, that curve of the eye-brow—— behold.

---

5. "Moon of face." See Ode 455, c. 1.

8. See Ode 167, c. 1.

457, (461).

1. The Shāh of those box-tree of stature, Khusrau of those sweet of mouth,
Who, with His eye-lash, the centre (of an army) all rank-shatterers, shattereth,

Passed intoxicated; and, on me, the darvīsh, a glance cast;
(And) said:—"O eye and lamp of those all sweet of speech!

"Void of silver and of gold, thy purse how long will be?
"My slave, be; and, of those all silver of body, the fruit enjoy:

"Not less than an atom (a mote), art thou; low, be not; love, practise;
"So that, to the sun's chamber of privacy, whirling, thou mayst reach:

5. "On the world, rely not; in that goblet, wine thou hast;
"The pleasure of those Venus of forehead, and tender of body enjoy."

Our Pīr, the wine-measurer—whose soul be happy——
Said:—"The society of covenant-breakers, shun."

In the morning, in the parterre of (the red streaked) tulips, to the breeze, I spake,
Saying:—"Martyrs for whom are these, all of bloody shrouds?"

---

1. The Shāh signifies:—
 (*a*) the true Beloved;
 (*b*) „ Pīr (c. 6).
2. Couplets 2 and 3 form a ḳiṭ'aband.

 The second line may mean:—
 Be my slave; from love for those all silver of body, break away, since, from friendship for these, naught is acquired.
4. Only in the sun-beam is the whirling atom (mote) seen.
7. Couplets 7 and 8 form a ḳiṭ'aband.

 شهید (witness) signifies:—
 one whose death bears *witness* to the truth of his religion,—a martyr.

Into the hand, the Friend's skirt bring; from the enemy break away:
The man of God, be; by Ahriman, safely pass.

He (the breeze) said:—"Not informed of this mystery are we,—I and thou,
"The tale of the ruby wine, and of those silver of chin, mention."

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8. ایزد (benevolent angel) signifies:—
   (*a*) اورمزد Ormuzd (the good spirit) opposed to اهرمن Ahriman (the evil spirit).
   (*b*) God.

Safe from the passing of Ahriman, are men of God.

458, (466).

1. (O Beloved !) for Thy rose-leaf (ruddy face),—of the musky (fragrant) hyacinth (the tress), the veil—— make;
That is—Thy face conceal; and a world ruined—— make.

The sweat from Thy face, scatter on the borders of the garden;
As (from seeing Thee) the flagons of our eyes (are full of rose-water, tears), so full of rose-water (the garden)—— make.

Thy narcissus, full of sleep, intoxicated, gracefully open;
And, in envy (of Thy eye), to sleep the eye of the lovely narcissus—— put.

Haste for departing, like (swift) life, the rose-season maketh:
Sāḳī! in the circulation of the cup of roseate hue, haste—— make.

5. The (dark) violet's perfume, perceive; and the (dark) tress of the idol (the true Beloved) take:
At the (want of) colour of the (white) lily, gaze; resolution for (the ruddy) wine —— make:

On the face of the goblet (the murshid), like (vanishing) bubbles, open thy eye;
The foundation of this house (this world),—from that of (vanishing) bubbles, estimation—— make.

Since the way and usage of lover-slaying is thine,
With enemies, the goblet drain; with us, reproach—— make.

---

2. In the garden saunter; and, the sweat that in the saunter cometh on thy face scatter on the garden.

To the second line add:—
Thus, in envy of thyself, cause the garden to weep and to exhale sweet perfume.

6. To bubbles, they compare this vanishing world.
On the murshid's face open thy eye; delay not. For the eye resembleth the vanishing bubble.
This world, regard as a bubble; what is necessary, quickly do: to another moment, the work of this moment entrust not.

7. The second line may be:—
With the heart's blood, the sword of malice, stained—— make.

Our fortune and thy disposition, essayed have we:
With enemies, the goblet drain; with us, reproach—— make.

By the path of prayer, union, Ḥāfiẓ seeketh;
O Lord! the prayer of those heart-broken accepted—— make.

8, The second line occurs in c. 7.

459, (463).

1. O Sāḳī ! 'tis the morn (of youth) ; full of wine (of divine knowledge), a goblet —— make:
The sky's revolution delayeth not ; haste—— make.

Before that ruined this vanishing world becometh,
With the cup of ruddy wine (true love), us, ruined (intoxicated)—— make.

From the east, the cup (the heart of 'Ārifs),—the sun of wine (divine knowledge) made appear ;
If (true) pleasure thou seek, abandoning of the sleep (of carelessness)——make.

One day, when out of our clay, pitchers the sky maketh,
Take care, the cup (skull-pan) of our head full of wine (true love for God), —— make.

5. Not the man of austerity, nor of penitence, nor of foolish talk are we,
To us, with a cup of pure wine (truth), address—— make.

Ḥāfiẓ ! wine-worshipping (love-playing ; divine knowledge-gathering) is the good work :
Arise ; to the good work, the face of resolution—— turn.

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1. O Murshid ! 'tis the morning of youth, to us words of divine knowledge impart ; and us full of truths make.

460, (464).

1. To the shattered one, when thou comest, the Fātiḥa recite:
Thy lip, open: for life to the dead, the ruby of thy lip giveth.

That one (the holy traveller) who, for inquiry (after my state) came; the Fātiḥa readeth and departeth,—
A breath where that my soul after him, I may move (sacrifice)?

O thou that art the physician of the shattered! my face and tongue, behold:
For, on the tongue, this breath and sigh of my chest is the heart's load.

Though hot with love, fever made my bone, and departed,—
From my bone, like the fever, love's fire departeth not.

5. Like (the state of) thy (dark) mole on the ruddy fire of its native land (thy luminous, ruddy, cheek), is the state of my heart:
On account of those two eyes of thine (that against me consider tyranny lawful), shattered and powerless my body hath become.

With the water of my two eyes, quench my heat (of love's fever); and feel
My pulse whether any trace of life it giveth.

That one (the holy traveller) who, for the sake of rest, me, the wine of the bottle (the heart) had given,
Momently, to the physician, my bottle (the heart), wherefore taketh he?

Ḥāfiẓ! the draught of the water of life, me, thy verse gave:
The physician, forsake; come; the prescription of my draught (sweet verse) read.

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3. In couplets 3, 7, and 8, the physician is the murshid.

5. The murshid is addressed.

461, (469).

1. That one, am I who am renowned for love-playing;
Not that one, am I who have stained my eye with ill—— seeing.

Fidelity, we practise; reproach, endure; and happy are;
For, in our sharī'at, infidelity is—— grieving.

To the Pīr of the wine-house, I spake saying:—"Salvation's path is what?"
The cup of wine, he demanded; and said:—"'Tis mystery (of love)—— concealing."

From the spectacle of the garden of the (illusory) world, our object is what?
(He said:—) "From thy (ruddy) face, by means of the pupil of the eye, rose-—— plucking."

5. For wine-worshipping, the picture of self (self-worshipping and self-seeing), on the water I dashed, for the reason,
That I might destroy the picture of self—— -worshipping.

To the mercy of thy tress-tip, trusting I am. If not,
When from that side is no attraction, what profit—— striving.

From the down of the friend, love for the lovely cheek (of the Beloved) learn;
For, about the cheek of lovely ones, pleasant is—— wandering.

From this assembly (of those without work) to the wine-house (love's stage) the rein will we turn:
For the counsel of those without work, improper is the—— hearing.

Ḥāfiẓ! save the lip of the Beloved and the cup of wine, naught kiss;
For, the hand of austerity-boasters, sin is—— kissing.

---

4. The second line means:—
So that I might behold and enjoy thy beauty.

5. "To dash on the water" is to destroy.

9. 'Tis sin to kiss the hand of austerity-boasters.

462, (471).

1. On the rank of profligates keep casting a glance—— better than this;
To the door of the wine-house establish a thorough-fare—— better than this.

This grace that in respect of me, thy lip displayeth
Is very good: but (make it) a little —— better than this.

To that one, whose thought looseneth the knot (of difficulty) of the world's work,
Say:—"In this subtlety (of love), make reflection —— better than this."

If to that beautiful youth, my heart I give not, what shall I do?
Time's mother hath not a youth—— better than this.

5. To me, the admonisher spoke, saying:—"Save grief, what speciality hath love?"
I said:—"O wise Khwāja! it hath a skill—— better than this."

Me, who speak, saying:—"The goblet, take; and (in drinking) the cup's lip kiss"—
Hear, O beloved; for, another speaketh not—— better than this.

The sweetest branch of the sugar-cane is Ḥāfiẓ's reed. Pluck;
For, in this garden, thou beholdest not a fruit—— better than this.

463, (470).

1. (O beloved!) from separation from thee, I consume:
Separation (from the beloved) our (soul-)calamity became. O Lord! the calamity,—— turn.

On the bay courser of the sky, the moon displayeth splendour:
So that, to an end, it may come,—to (mighty) Rakhsh, thy foot—— turn.

Forth for the plunder of reason and of faith, intoxicated gracefully move:
On thy head, aslant (in pride) place the cap; and, on the body, the ḳabā—— beturn.

Thy love-lock, dishevel—that is, against the (tress-like) hyacinth,
About the sward, fragrance like the morning breeze—— beturn.

5. O light of the eye of the intoxicated! in the essence of expectation, I am:
The wailing harp and the cup,—(that one, the harp) play; and (this one, the cup),—— beturn.

When, on thy cheek, time writeth the happy line,
O Lord! from our friend, the ill-decree,—— turn.

Ḥāfiẓ! from lovely ones, (thy) lot, save that portion (that thou hast), is naught:
If (as to it) contentment be not thine, fate's decree,—— turn.

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2. Rakhsh is the name of Rustam's war-horse.
See the Shāhnāma by Firdausī.

3. "The cap aslant." See Ode 464, c. 2.

4. بخوري signifies:—
incense (aloe-wood, frankincense) burnt in censer.

464, (465).

1. (O beloved!) glance make; and the market of enchantment—— shatter;
With the glance of splendour, the face of the (enchanter) Sāmirī,—— shatter,

To the wind (of destruction), the head (of pride) and the turban (of pomp) of a whole world give. That is—
In the way of heart-ravishingness, the cap (aslant) over thy ear—— place.

To the tress, say:—"The way of arrogance, abandon:"
To the glance, say:—"Oppression's army,—— shatter."

(O beloved!) forth (from thy abode) gracefully move; and from every one, the ball of beauty take;
Punishment to the (lovely) Ḥūr, give; the splendour (of beauty) of the Parī, —— shatter.

5. With thy deer-eyes, take the glance of (captivate) the lion of the sun (the mansion of Leo);
With thy curved eye-brows, the bow of Jupiter (the mansion of Sagittarius) —— shatter.

When, from the breath of the breeze, 'iṭr-exhaling, becometh the hyacinth,
Its worth, with the tip of thy beperfumed tress,—— shatter.

O Ḥāfiẓ! when the bulbul boasteth of eloquence,
Its worth, by uttering (the courtly) Darī, do thou—— shatter.

---

1. Sāmirī. See Ode 158, c. 8.
2. کلاه گوشه شکستن signifies:—
to place the cap (aslant) over the ear.
کله برسر شکستن signifies:—
to place the cap (aslant) on the head. See Odes 318, c. 9; 463, c. 3; 472, c. 3.
6. 'Iṭr. See Ode 34.
7. Darī. " " 211, c. 7.

465, (468).

1. The bird of (the soul of) my heart is a holy bird; the ninth heaven, its dwelling;
Of the cage of the body, vexed; of the world, sated.

From the head of this dust-heap (the world), the bird of the soul how flieth?
At the door of that threshold, its nest, the (mighty) falcon (worldly attachments) maketh.

When the bird of the heart fleeth, its abode is the (lofty) Sidrah tree;
The resting-place of our falcon (soul), know (to be) the pinnacle of the ninth heaven (God's throne).

On the head of all the world, falleth fortune's shadow,
If, over the world, its wings and feathers, our bird (the soul) expandeth.

5. Not in both worlds, its dwelling save above the sphere (God's throne);
From the (material) mine is the body; from no-place, its soul.

The splendour-place of our bird (the soul) is the highest world;
Its watering and feeding place, the rose-bed of the garden of the (true) Beloved (God).

Ḥāfiẓ, distraught of state! the unity (of God), since thou boastest,
On the page of man and of jīnn, thy pen of unity, draw.

---

1. See Ode 416, c. 2.
2. When the falcon is seated, near the nests,—from those nests the birds issue not.
3. "Sidrah tree." See Ode 88.
5. لا مکان (no-place) signifies:—
   (*a*) having no place; non-existent.
   (*b*) the future, boundless world.
   (*c*) کون being.
7. Sūdi doubts whether Ḥāfiẓ wrote this Ode.

466, (472).

1. O Lord! that musky (fragrant) deer (my beloved), back to Khutan (safely),—— cause to reach;
And back to the sward that straight, moving, cypress,—— cause to reach.

With a breeze (of kindness), our withered fortune, cherish;
That is—that soul (the beloved) gone from the body, back to the body—— cause to reach.

Since, by Thy order, the moon and the sun reach to their stage,
Back to me also, my beloved, moon of face,—— cause to reach.

In search of the ruby of Yamān, blood became our eyes;
O Lord! back to Yamān, that gleaming constellation—— cause to reach.

5. The word (message to the beloved) is this—"Without thee, life we desire not;"
O foot-messenger, news-taker! back the word (the message)——cause to reach.

O auspicious bird, auspicious of mien (the murshid)! go;
Before the (inaccessible) 'Ankā (the true Beloved), the word (message) of the crow and of the kite (disciples), back—— cause to reach.

O Lord! that one (the beloved) whose native land had been the eye of Ḥāfiẓ,
Her, with desire (fulfilled) back from wandering to her native land—— cause to reach.

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1. This Ode was written when Ḥāfiẓ's beloved was absent. He entreateth God to send her back in safety.

5. خبرگیر (news-taker) signifies:—
one who receives a message.

467.

1. If from the rock in Badakhshān, the ruby—— cometh forth,
From the (mountain-) gorge, (sweet) like sugar the water of the Ruknī,—— cometh forth.

Within the city of Shīrāz, from the door of every house,
A heart-ravisher, lovely, saucy, graceful—— cometh forth.

From the dwelling of the ḳāẓī, of the mufti, of the shaikh, and of the muḥtasib,
Unalloyed wine, rose of hue,—— cometh forth.

On the pulpit, at the time of ecstasy, and of the manifestation of hypocrisy,
From the top of the admonisher's turban, "bang"—— cometh forth.

5. Within the gardens, morn and eve, with the voice of the minstrel,
The lament of the bulbul with the twang of the harp—— cometh forth.

In such a city (of love's tumult), in separation from the beloved, and in grief for separation,
From his dwelling, (O wonder!) Ḥāfiẓ, so strait of heart,—— cometh forth.

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1. The ruby of Badakhshān is often of a lilac colour; it is known as the Balais ruby.

3. See Ode 326, c. 23.

4. Bang is known as ḥashīsh, Indian hemp, Cannabis Indica; is very intoxicating; and is either eaten as a sweetmeat or smoked with tobacco.

At 6 P.M., one may take a pill of two, or of three, grains of the extract of the British Pharmacopœia.

The best antidotes are—sweating in the Turkish bath; and copious draughts of tartaric acid or of lemon juice.

و

The Letter Wāw.

468, (480).

1. O thou (that hast) the ḳabā of sovereignty, true to the stature—— of thine;
Decoration (hath) the crown and the seal-ring from the lofty jewel——of thine.

Momently, to the sun of victory, giveth rise,
From out of the imperial cap, the cheek of moon form—— of thine.

Although the sun of the sky is the eye and the lamp of the world,
The light-giving of its eye is (only) the dust of the foot—— of thine.

The splendour-place of the bird of fortune is wherever,
Its shadow casteth the Humā of the canopy, sphere-scraping—— of thine.

5. (O perfect murshid!) notwithstanding a thousand diversities of the ways of the shara', and of philosophy (divine knowledge),
Never a point (of the lofty shara') passed unexplained from the wise heart of thine.

From its beak of eloquence droppeth the water of life,—
The parrot sweet of note—that is, (O king!)—the sugar-devouring reed—— of thine.

What Siḳandar desired; and him, time gave not
Was a draught of pure water of the cup, life-refreshing,—— of thine.

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1. Seal-ring. See Ode 189, c. 2; 350, c. 10; 435, c. 10.
The first line may be:—
O thou, on whose form, the ḳabā of sovereignty is true (befitting)!

2. Momently, from out of the imperial cap, the cheek of moon-form of thine giveth rise to the sun of victory.

7. See Wilberforce Clarke's translation (out of the Persian) of the Siḳandar Nama-i-Niẕāmī, pp. 785—818.

Not in the fold of thy majesty is need of the representation of need;
Concealed is the secret of none to the splendour of the judgment—— of thine.

O Khusrau! Youthfulness putteth the elderly head of Ḥāfiẓ
In hope of the pardon, life-giving, sin-forgiving—— of thine.

469, (479).

1. O thou (that hast) the blood-price of the (precious) musk-pod of Chīn, the dust of the path —— of thine;
(And) the sun, cherished in the shade of the border of the cap —— of thine!

(O beloved!) forth beyond limit, the narcissus carrieth her (amorous) glance; move forth (and display thy glance that the narcissus may know thy worth):
O soul! (be) a sacrifice for the glance of the dark eye—— of thine!

My blood, drink. For, with beauty like this, (even) any angel,—
From his heart, it cometh not to record the sin —— of thine.

(O beloved!) the cause thou art of the people's ease and the world's slumber;
On that account, the border of my eye and of my heart became the repose-place—— of thine.

5. Mine, every night (in recollection of thy effulgent face) with every (gleaming) star is the work (of weeping and wailing),
In envious regret for the splendour of the moon-like (effulgent) face—— of thine.

From each other separated all are friends, fellow-sitters;
(But) together are—I and the threshold of the empire-shelter—— of thine.

The friend of the bad be not. For, like good fortune,
Thy friend be whoever may be the well-wisher—— of thine!

To-morrow, the day of assembly (the resurrection), when is the presenting of the people,
In the midst, possibly, may fall on me the (kind) glance—— of thine!

Ḥāfiẓ! favour, desire not. For, in the end,
To grief's harvest, setteth fire the smoke of the sigh—— of thine.

470, (477).

1. O Thou (that hast) the (resplendent) sun, the mirror-holder of the beauty—— of Thine;
(And) the musk (dark fragrant) tress, the censer-circulator of the (dark) mole —— of Thine!

The court-yard of the palace of the eye, I washed. But what profit?
Not fit is this retired corner for the troop of the fancy (of love)—— of Thine.

This dark spot, that became the centre of luminosity,
Is in the fold of vision, (only) a reflection of the (dark) mole—— of Thine.

So that offering congratulation, I may go back to fortune,
Where, the glad tidings of the approach of the 'īdd of the union—— of Thine?

5. So that (of the crowd) of our beringed ones (slaves), the sky may be,
Where, the charm of an eye-brow like the new (crescent) moon—— of Thine?

O sun of beauty! in the height of grace and graciousness, thou art;
O Lord! till the up-standing (the resurrection) be no decline—— of Thine?

O poor heart! in the curl of His tress, how art thou?
For perturbed, the morning breeze uttered the circumstances—— of thine?

More agreeable than Thy picture, no picture, delineated,
The Ṭug͟hra-scribe (God, great and glorious),—the musky (dark beperfumed) eye-brow like (the eye-brow)—— of Thine.

(O beloved!) hath risen the perfume, of the rose; by the door of friendship come; (and union choose);
O fresh spring of ours! the auspicious face (is) the omen—— of Thine.

---

5. The sky with the crescent moon is likened to an ear beringed slave.

8. طغرا نویس (the ṭug͟hra-scribe) signifies :—
the elegant writer. Ṭug͟hrā signifies the royal titles (written in a fine ornamental hand) prefixed to letters.

10. Before the Khwāja, which hardship shall I represent——
The explanation of my own need; was the displeasure—— of Thine.

Ḥāfiẕ! in this noose (the beloved's tress) is the head of many a headstrong one;
Crude passion, indulge not; for it is not the power—— of thine.

---

11. The second line:—
Imagine neither freedom; nor the acquisition of thy object.

471, (481).

1. By the soul of the Pīr of the tavern; and by (my) gratitude for the favour—— of his,
(I swear) that, in my head, is naught save desire of service—— of his

Not the place of sinners, though paradise be,
(Sāḳī!) wine, bring; for I am one who imploreth the mercy—— of His.

Luminous be the lamp of lightning of that cloud,
That, to our harvest (of existence), dashed the fire of love—— of His!

(Sāḳī!) wine bring. For me, last night, Surūsh of the invisible world
Gave news:—"Universal, is the bounty of mercy—— of His!"

5. If, on the threshold of the wine-house, a head thou see,
With the foot, kick not. Not known, is the purpose—— of His.

(O Zāhid, self-beholding!) at me intoxicated look not with the eye of contempt:
Neither is iniquity nor austerity without the will—— of His.

No inclination to austerity and penitence, maketh my heart. But,
For the Khwāja's name, I will strive; and for the glory of the fortune——of his.

O heart! for the boundless grace of the Friend, have no greed;
For, to all, reacheth the boundless bounty—— of His.

Ever in pawn for wine is Ḥāfiẓ's khirḳa
Perchance of the tavern-dust, may be the nature—— of his.

---

2. Of God, I implore help; of none, I am afraid.

4. Universal is the bounty of God's mercy, for none hath it specially. Then, what fear?

6. From God, are:—

zuhd	austerity.
taḳwā	piety.
rindī	profligacy.
ma'ṣiyat	iniquity (sinfulness).

472, (482).

1. Torment (of envy) to the violet, giveth the musk-exhaling tress—— of thine;
The fold of the rose-bud, rendeth the heart-alluring laughter —— of thine.

O my rose, sweet of perfume (the beloved)! thy bulbul (thy lover, in separation), consume not;
For, night, all night, with the essence of sincerity, it maketh prayer for (the welfare)—— of thine.

Love's fortune behold, how, for the desire of pomp and glory,
The corner of the crown of sovereignty aslant placeth, the beggar——of Thine.

Say—the enemy and the friend; say every (ill-)intention that is possible,—
The violence of all the people of the world, I endure for the sake—— of Thee.

5. I who, with the breathing (murmuring) of angels used to be vexed (so delicate was my nature),
(Now) the disputation of a whole world (high and low), I endure for the sake —— of Thee.

Love for Thee (is) my destiny; the dust of Thy door, my paradise:
Love for Thy cheek (is) my nature; my pleasure the will—— of Thine.

Though not fitted (matched) together are the khirka of austerity, and the cup of wine,
All this picture, I paint (trick I play) for the sake of the will—— of Thine.

The ragged garment of the beggar of love hath treasure in the sleeve:
To sovereignty, quickly reacheth whoever was the beggar—— of Thine.

---

3. تاج گوشه شکستن signifies:—
to place aslant the crown.
See Odes 318, c. 9; 463, c. 3; 464, c. 2.

5. I who, in the world of non-existence, at the threshold of Thy abode, was anointed with the collyrium of love for God; and who, through exceeding jealousy, was vexed with the breathings (mutterings) of angels,—have, by Thy decree, fallen into this up-springing place (this world); and I hear the chatter of illusory ones.
Without taking up the illusory (majāz), one cannot reach to the true (ḥaḳiḳat); without enduring the torment of the thorn, one cannot gain the rose.

My eye's king-seat is the resting-place of Thy image;
A place of prayer it is. O my sovereign, without thee, be not the place——
of Thine!

10. Goeth from my head, wine's clamouring and love's consuming at that moment,
When this head full of passion becometh the dust of the door of the abode——
of Thine.

A pleasant sward is Thy cheek, especially when in the spring of beauty,
Ḥāfiẓ, sweet of speech, became the bird, song-singing,—— of Thine.

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9. My eye is the king's sitting-place; and the stage-place of fancy of the moon.
In it, is seated Thy fancied form; and its door is closed to others.
There, from perfection of purity, that eye hath power by invitation to bring Thee, or 'tis the place of prayer.
In prayer, I enter; and from Thee ask, saying:—
Void of Thee, ever be not Thy place (my eye)! In that stage of Thine, standing for another, what room?

473, (483).

1. The down (the world's up-springing) of the true Beloved's cheek,—eclipsed is the moon—— by which,
Is a joyous ring; but path is none out—— from it.

The eye-brow (the world, the stage of acquisition of love) of the Friend (God) is the corner (-stone) of the prayer-arch of fortune:
There, thy face rub; thy need (the degrees of the first and the last world; and the ladders of loftiest stages) ask—— from Him.

O thou (that art) the draught-drinker (the holy traveller) of the assembly of Jamshīd (the murshid, perfect and excellent)! thy heart keep pure;
For a mirror this is the cup world-viewing (the heart of the murshid). Alas—— for it.

The (hypocritical) conduct of the men of the monastery ('ābids and the austere ones, who for deceiving men, made wailing) me, a wine-worshipper, made.
Behold this smoke (of their hypocritical wailing and sighing)—black (with wine-worshipping) became my book—— by which!

---

1. ماه (moon) signifies:—
the light of the qualities of the unity (of God).

ماه گرفتن (to take the moon) signifies:—
to conceal (to eclipse) the moon.

This world (which is the bargain of mean folk; and to which inclination is forbidden) concealing the light of the unity of God, bringeth, over the vision of all, a veil.
'Tis a pleasant circle; but, for going without, hath no path.
As in the whirl-pool, forth from it, none bringeth his head; nor, from it, without the favour of the eternal, issueth, and entereth the crowd of the Ārifs of God.

2. Since the world is the stage for the acquisition of love, it is the corner (-stone) of the prayer-arch of fortune.
Into that prayer-arch, enter; the desire for prayer, bring forth; in it every need that thou hast, ask of Him.

4. On seeing their hypocritical austerity, disgusted I became; and, from the cloister, fled.

چراغ (lamp) signifies:—
(*a*) the holy traveller's existence.
(*b*) ,, explanation of divine knowledge.

آفتاب (the sun) signifies:—
(*a*) the true Beloved.
(*b*) ,, heart of the Ārif who is a holy traveller.

5. To the Shaiṭan of grief, whatever is possible say; (and) do:
With the wine-sellers (to whom no access is his) I have taken shelter —— from him.

Sāḳī! the (luminous) lamp of wine on the sun's path keep;
Say:—the torch of the morning enkindle—— from it.

(O murshid!) on the day-record of our deeds, a (little) water (of thy kindness) scatter;
Perchance, the letters of sin, one can efface —— with it.

In this fancy, that a city-beggar hath,—
May it be that, one day, the king may make recollection—— of him.

Ḥāfiẓ, who, the arrangement of the assembly of the lovers straight made,
The space of this banquet-place be not void—— of him!

---

6. مشعله صبحگاه (the torch of the morning time) signifies:—

(*a*) the traveller's heart, the illuminator of the Path.

For صبحگاه is the morning of the rising of that one, whose heart in this uprising-place, hath become illumined like a torch.

He, on whose heart, love's fire hath not burned; and who a torch from that fire hath not found,—distraught, will be.

(*b*) the heart of the 'Ārif, the holy traveller according to (*a*).

O murshid! that holy traveller, firm in illusory love, bring out; him, with that inflamed fire, enkindle; him, into love's fire of ḥaḳīḳat, bring,—so that inflamed he may be; and from the lowest to the highest, reach.

He hath kindled his heart like a torch; and, thee and others near him, consumed.

Then from that sun (the true Beloved) he gathereth light; for the morning of rising before him like a torch kindleth.

According to (*b*)—

The explanation of divine knowledge make before the 'Ārif who is capable of enduring this matter; and say:—kindle.

That is—with that lamp, worthy of that fog, enkindle the 'Ārif's heart.

The illusory meaning (as in the text) is:—

the luminosity of wine is greater than the luminosity of the sun.

474, (485).

1. Pleasure's rose-bush blossometh : the Sāḳī, rose of cheek,—— where ?
Bloweth the spring breeze ; the pleasant tasting wine,—— where ?

Recollection of one rose of cheek (the beloved), keepeth giving every fresh rose. But,
The ear, speech (of counsel) hearing—where ? The eye of caution (to see),—— where ?

For the assembly of pleasure's banquet, is no perfumed ball of desire ;
O breath of morn, sweet of soul ! the musk-pod of the Friend's tress—— where ?

O breeze ! not mine is endurance of the beauty-boasting of the rose ;
In the heart's blood, my hand I dashed. For God's sake, the beauteous one—— where ?

5. With malevolence, the candle of the morn boasted of (having) thy (ruddy) cheek ;
Long of tongue became the enemy ; the dagger, lustre-possessing—— where ?

He (the Beloved) said :—" Perchance, the kiss of My ruby (lip) thou desireth not."
Through this desire (for a kiss) I died ; but, (mine) the power and the will—— where ?

Though in speech, the treasurer of the treasure of wisdom is Ḥāfiẓ,
Of the grief of time, mean of nature, the speech-utterer—— where ?

475, (486).

1. Mine is an eye, blood-shedding on account of the eye of that bow——eyebrow;
Full of tumult will become the world on account of that eye, and of that—— eyebrow.

The slave of the eye I am of that saucy one (such) that, in the sweet sleep of intoxication,
The adorned rose-bed is her face; and the musky canopy, her—— eyebrow.

Through this grief, my body became (lean and slender like) a crescent moon. For, notwithstanding her musky (dark fragrant) writing (the decorated eyebrow),—
Where is the moon that, from the arch of sky will (dare) show its—— eyebrow?

Thou, Kāfir of heart, bindest not the veil of thy tress. I fear
That my prayer-arch will turn, the curve of that heart-ravishing—— eyebrow.

5. To the soul of the corner-sitters, the beauty of the rose-bed is (only a little) of his beauty:
On the border of whose sward, a saunterer becometh the—— eyebrow.

Ever, be in string (strung) the bow of beauty of thy intoxicated eye,
Whose arrow, through thy aim draweth upon the moon the bow of the—— eyebrow.

The watchers careless (unacquainted with my secrets); and, momently, from that eye and forehead, ours
Are a thousand kinds of message; and, the curtain between (them), is the—— eyebrow.

Notwithstanding such beauty, again none speaketh of the Ḥūr and the Parī,
Saying:—"Of this (the Ḥūr) is like this, the eye; and of that (the Parī), like that, the—— eyebrow.

Although, in possessing fidelity, Ḥāfiẓ is the wise bird; (yet),
Him, with the arrow of the glance, prey made, the eye of that bow——eyebrow.

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7. The eye-brow lieth between the eye and the forehead; and is therefore the mediator, or the curtain.

8. Ḥūr. See the Ḳurān, xxxvii. 47; lii. 20.
Parī. See Ode 25, c. 2.

476, (478).

1. O messenger of the true ones (sincere lovers)! news of our Beloved—— utter:
To the bulbul, song-singing (the lover), the state of the rose (the Beloved),—— utter.

Confidants (lovers) of the chamber of affection, are we; grief, suffer not;
To the kind friend, mention of the Friend (the Beloved),—— make.

To this faḳīr, the letter of that great one, read;
To this beggar, the tale of that King,—— utter.

When, from the snare of His tress, He scattered hearts on the dust,
To that our miserable (heart), what chanced, out (by way) of love,—— utter.

5. If, again, by that door of fortune, passing be thine,
After the service of attendance, and the presentation of prayer,—— say,

In love's path, separation of the rich and of the poor is none:
O Sovereign of beauty! to the beggar, speech—— utter.

Every one who said:—"The dust of the Friend's door is kuhl,"—
(To him) say:—"Exhibited in our eye, this matter (was; this, to another),—— say."

The Ṣūfī, who prohibiteth us the tavern,
Say:—"In the presence of my Pīr, this matter,—— utter."

That wine that, in the jar, ravished by (its) sparkle, the Ṣūfī's heart,
"O Sāḳī! when, in the goblet, sparkle it maketh—— say."

10. When those two tress-tips dashed together,
O breeze! come, what mystery those (two tress-tips) had,—— utter.

Last night, at my bewailngi, the bird of the sward wept;
O breeze! at last knowest thou what passed?—— say.

---

5. The second line of c. 5 is connected with the first line of c. 6.

Soul-cherishing, is the tale of the Lords of ma'rifat :
In respect of it, a mystery ask ; and a tale, come (and)—— utter.

Though we be bad, us, bad regard not ;
Sovereign-like, the tale of the beggar's sin—— utter.

Ḥāfiẓ ! if to His assembly thee, the path (of access) they give,
Wine, drink ; and, for God's sake, the abandoning of hypocrisy—— utter.

---

13. Nay, like kings, who with beggars negotiate, with me negotiate.

14. Hypocrisy and self-display abandon ; love practise ; and, the external and the internal of thyself, one make.

477, (487).

1. The green expanse of sky, I beheld; and the sickle (the crescent) of the new moon;
To me, recollection came of my own sown-field; and of the time of reaping (the judgment-day).

I said :—" O fortune! thou hast slept; and appeared hath the sun :"
He said :—" Despite all this, hopeless of the past, be not."

If, like the Masīḥā (the anointed one), to the sky (heaven) thou go pure and free (of the body),
To the sun, will reach many a ray of thy splendour.

On the star, the (wandering) thief of night,—rely not. For this knave
Took the crown of Kay Kā,ūs; and the girdle of Kay Khusrau.

5. Tell the sky :—" Boast not of this pomp. For, in love,
" (They sell) the moon's harvest (the halo) for a barley-corn; and the cluster " of the Pleiades for two barley-corns."

Although the ear be heavy with (dull to) the ear-ring of gold and of ruby (profitable counsel),
The season of beauteousness (youthfulness) is passing; counsel, hear.

From thy mole, far the evil eye! For, on the chess-board of beauty,
It (thy mole) moved a pawn that, from the moon and the sun (the moles of the sky), the bet won.

Whoever, in the field of the heart, green made not the seed of fidelity,
At the time of reaping, out of his own produce, reapeth (only) yellow (shame-) facedness.

Be-ringed like the tambourine, in this circle be:
(Even) though beating thou suffer; out from thy own circle, go not.

The fire of hyprocrisy and deceit will consume the harvest of religion,
Ḥāfiẓ! this woollen khirka, cast away; and go.

---

4. "The star, the thief of night" signifies :—
the moon.

9. قفا signifies :—
(*a*) the beating of the tambourine.
(*b*) „ punishment.

478, (484).

1. The beloved said :—" Forth, thou wentest for the spectacle of the new (crescent) moon :
" Thine, be shame of my (crescent) moon eye-brows (that are more glorious) ; go !

" 'Tis a life (-time) since, (of the crowd) of captives of our tress, thy heart was
" Of keeping the side of thy friends, careless be not."

For the blackness of the friend's tress, sell not the 'iṭr of reason ;
For, there, (they sell) a thousand musk-pods of musk for half a barley-corn.

In this old sown-place (this world), the seed of fidelity and of love,
At that time becometh manifest when arriveth the time of reaping.

5. Sāḳī ! wine bring ; for to thee, a mystery, I will tell,
Of the mystery of the old star ; and of the wandering of the new moon.

The end of every month, the (waning) form of the moon giveth trace,
Of the (end of) the diadem of Siyāmak, and of the abandoning of the crown of Ẓhū.

Ḥāfiẓ ! the threshold of the Pīr of the magians is the fortress of fidelity :
To him, read the lesson of love's tale ; and from him (counsel) hear.

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3. The first line may be :—
Against the blackness of the friend's tress, boast not the 'iṭr of reason.
Against love, reason prevaileth not.

6. زو (Ẓhū) signifies :—
a descendant of the ancient kings of Persia whom Zāl (father of Rustam) raised to the throne of Persia.
Ẓhū's son, Karshāsp, is considered to be the last of the first (Peshdādian) dynasty who governed Persia 2,400 years.
Siyāmak was the son of Ḳayumars and the father of Hoshang, the second king of the Peshdādian dynasty.
See History of Persia by Malcolm and by Markham.

478*a*, (489).

1. Sweet minstrel! the sweet lay utter—— afresh, anew.
The wine, heart-expanding, seek—— afresh, anew.

With an idol like an adorned doll, sit apart in privacy;
To thy desire, from her take the kiss,—— afresh, anew.

Not (present) is my Sāḳī of silver (white and gleaming) leg: me, wine bring:
For, quickly, the pitcher I fill—— afresh, anew.

The fruit of life when enjoyest thou, if wine thou drink not?
To her memory, wine drink,—— afresh, anew.

For me, the heart-ravishing mistress displayeth——
Decoration, and adornment, and colour, and perfume—— afresh, anew.

O breeze of the morn! when, over the head of the street of that Parī, thou passest,
To her, Ḥāfiẓ's tale utter—— afresh, anew.

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1. This Ode is not in Sūdī's text; is No. XL of the Mulḥaḳāt (appendix) of Major Jarrett's text (1881); and is No. 489 of the texts of Calcutta, Lucknow, Delhi, and Kahnpūr.
It is well known at Shīrāz, in Kashmīr, and in India.

Each line ends with:—
tāza batāza nau banau, fresh to fresh, new to new; afresh, anew.

ه

The Letter Hā.

479, (493).

1. O thou that, with the long trailing tress,—— hast come!
Thine be leisure; for, (with love) pitying the distraught,—— thou hast come.

One moment, disdain display not; thy custom (so that by thee, they may be prosperous) alter;
For, for inquiring (after the state) of the Lords of need—— thou hast come.

Before thy (cypress) stature, I boast whether (thou be) in peace or in war;
Because, in every state, (as) the uplifter (the taker away) of disdain—— thou hast come.

(O beloved!) out of that lip of ruby, thou hast evoked water and fire;
Far (be) the evil eye! for the sweet magic-player (strangely mixing water and fire)—— thou hast come.

5. Āfarīn! on thy tender heart; for, for the sake of good,
To him slain by thy glance, in prayer,—— thou hast come.

With thee, what weigheth my austerity? For the plundering of my heart,
Intoxicated and perturbed, to the khilvat-place of mystery,—— thou hast come.

Although with every glance, thy eye ravisheth my heart,
Yet, a hundred regrets that, stranger-cherishing,—— thou hast come.

Ḥāfiẓ said:—"Again, wine-stained is thy khirḳa:
"Perchance, back from this religious order of this band (zāhids and ṣūfīs) —— thou hast come."

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4. "The ruby." See Ode 179, c. 2.

480, (490).

1. With my heart's blood, a letter to the friend, I wrote :
"Verily, through separation from thee, I experience the torment of the resurrection."

A hundred signs of separation from thee, in my (weeping) eye, I have :
Not alone, (are) our signs, these tears of our eye.

Though I tried, no boon from him was mine :
Whoever tried the tried, will repent having tried.

Of a physician, I asked the friend's state. He said :—
"In being near the beloved, is torture ; in being far, safety."

5. Suddenly, the veil from off my moon (the friend) the morning-breeze uplifted,
Like the (resplendent) sun appearing in the fore-noon from behind the cloud.

I said :—"If, about thy street, I wander, reproach it bringeth :"
By God (I swear) that love, without reproach (to the lover coming from his beloved), never have we seen.

Not requiring explanation is the state of my wounded heart :
Confirmed itself it is by the eye-water (the ink) of the reed.

Since Ḥāfiẓ hath become the seeker (of thee), him, (give) a cup (in exchange) for his sweet life,
So that, thereof, a cup of honour he may taste.

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1. This Ode, wherein every alternate line is Arabic, is called mulamma' (mixed).

481, (492).

1. O beloved! separate from me, be not; for, the light of my eye thou art:
The ease of soul and the friend of the heart-distraught one.

From the (evil) eye-wound of the people, no injury be thine. (For,)
To exceeding beauty in heart-ravishingness,—— thou hast attained.

Off from thy skirt, (restless) lovers keep not their hand;
Their garment of patience,—— thou hast rent.

The evil-heart keep not. Ho! for thou also reachest to the day of union,
Since, night, the poison of separation from the beloved——thou hast tasted.

5. O Muftī of the time! love for her, forbid me not;
I hold thee excused; for her—— thou hast not seen.

Far from thee, the evil eye! for, in the decoration of heart-ravishingness,
On the beauty of (handsome) Yūsuf of Kin'ān, the line of (effacement)——
thou hast drawn.

Again, through joy, to the ground my foot reacheth not;
Since, towards me, with grace and favour—— thou hast looked.

The fancy of asking after (the state of) resourceless lovers, thou hast,—
As though, from them, the perfume of fidelity—— thou hast perceived.

Ḥāfiẓ! this reproach that the friend made thee,
Perchance, out from the blanket, thy foot—— thou hast drawn.

---

9. The secondline signifies :—
A work beyond thy capacity, thou hast done.
See Ode 409, c. 8.

482, (491).

1\. O thou from the splendour of whose face, luminous (is) the lamp of the eye ;
(And), like whose intoxicated eye, (aught) the world's eye—— saw not !

(O beloved !) a dainty one like thee, head to foot, grace,
Thy trace, the world beheld not ; God—— created not.

Every zāhid who thy ruby wine-selling (the ruddy lip) beheld,
The prayer-mat abandoned ; the wine cup—— took up.

In intent upon the lover's blood, thy eye-brow and intoxicated eye ;
Sometimes ambush this (the eye) made ; sometimes the bow that (the eye-brow) —— drew.

5\. (O beloved !) the pigeon of my heart, like the half-slain fowl, how long,
From the arrow-wound of thy cross-bow, in dust and blood, —— fluttered.

Momently from my heart's consuming, smoke ascendeth ;
Like aloe (-fuel),—on the fire how long shall I be—— placed ?

If on that account that, with me, affrighted fortune becometh tame,
From that mouth (of the beloved), I will bring forth the desire of my heart, —— affrighted.

If for thy cheek no inclination hath the eye-brow,
Wherefore is it ever (curved) like my stature—— bowed ?

If, on my lip, thou place thy lip,—immortal life, I gain,
That moment when (in death), at the lip, my sweet life shall have —— arrived.

10\. Like thy own tress, how long puttest thou off my heart,
Bewildered and distraught, O light of both—— eyes !

5\. بسمل is a contraction of :—
بسم الله الرحمن الرحيم In the name of God, the merciful, the compassionate.
Uttered by one who slayeth an animal.

At thy foot, the thorn of separation (is) fallen in confusion ;
And, from the rose-bed of union with thee, ever a rose—— not plucked

Ours is this stock in trade, if to thy taste it chance,
The pearls of Ḥāfiẓ's write in—— a book.

If my hand thou take not, to the Khwāja, I will unfold
That, the heart of poor lovers, thou hast ravished by—— the eye.

483, (495).

1. Happy (is) the breeze, ambergris be-perfumed, a perfumed pastile, desired of heart,
That, in desire of thee, arose early the morning!

O bird of auspicious face (the murshid, perfect, excellent)! the road-guide be:
For, from desire of the dust of that court (of God), water hath become my eye.

In recollection of my slender person, that is immersed in the blood (of grief) of the heart,
The new (slender crescent) moon, from the quarter of the (ruddy) crepuscule, they regard.

In love for thy (roseate) face, one day when, from this world, I depart,
From my tomb, the red rose in place of green herbage, shall blossom.

5. That one am I who, without thee, breathe. What shame!
Perchance, thou mayst pardon. If not, the excuse for sin is what?

In love's path, from thy friends, learned
The dawn, that desire rent the black under-garment.

For me (Ḥāfiẓ), give not grief (access) to thy tender heart;
For, this moment, thy Ḥāfiẓ himself uttered bismi-llāh (and in death departed).

4, The first line means:—
Since, in love for thee, I have shed blood, and drunk the heart's blood, one day when, in love for thee, I die * * *

6. سعار signifies:—
the under-garment touching the hair of the body.
The word is derived from شعر (hair).
The agent to "learned" is "the dawn."

484, (497).

1. The door (threshold) of the magians' house was swept and water-sprinkled:
(At the door) the Pīr sat, and to old and to young, salutation—— gave.

In his service, the cup-lifters (topers) all loin-girt;
But, with the cap-crown, the canopy above the cloud was—— fixed.

The splendour of the cup and the goblet (holy travellers, possessed of excellence) concealed the light of the moon (the qualities of the young magians, Sāḳīs of the tavern);
The path of the young magians to the sun (the splendour of the glory of unity) the cheeks (of the holy travellers, possessed of excellence, joined with the qualities of God),—— waylaid.

From the grace and the strife (in state of restlessness) of the Sāḳīs (the seekers possessed of excellence) sweet of work,
Sugar broke asunder; (its petals), the lily shed; (its cords), the harp—— snapped.

5. In that chamber of privacy, notwithstanding all her graces, the bride of fortune
Placed indigo; and, on the tress of (dark, fragrant) musk, musk—— shed.

The angel of mercy (the perfect murshid) took the cup of delight (ma'rifat);
(And) from the dregs, on the face of Ḥūr and of Parī (seekers of God), rose-water,—— dashed.

(To the bride of fortune), salutation, I made; and, with laughing face, she spake:
Saying:—"O sufferer of wine-sickness, poor, wine—— stricken!

---

3. نور ماه (the moon's light) may signify:—
 (*a*) the holy travellers possessed of perfection.
 (*b*) the light of the qualities of unity.

 مغبچگان (young magians) may signify:—
 Holy travellers possessed of perfection.

3. The agent to "waylaid" is "cheeks."

5. In the magians' splendid dwelling, even the radiant bride of fortune renewed the dark indigo on her eye-brow; and the fragrant musk on her hair. She renewed her graces.

7. Saying:—O certain one, who art possessed of such qualities! who hath made thee so miserable and despicable, that, out from the corner of the house, thou hast gone; and on ruin pitched thy tent?

"Who doeth this that thou, with weak judgment and reason, hast done?
"From the treasure (wine-) house, thou hast gone; and thy tent on the waste hast —— pitched.

"Thee, union with wakeful fortune, I fear that they (fate and destiny) will not give;
"For thou art asleep in the embrace of fortune, sleep—— stricken."

10. The sky is the led-horse leader of king Nasratu-d-Dīn;
Come; his hand in his stirrup, behold the angel hath—— fixed.

So that, perchance, the shoe of his steed it may be, the new (slender, crescent) moon,
From the vault of the ninth heaven, a hundred kisses on his ground—— cast.

For the sake of gaining honour, wisdom, that is inspired of the Hidden,
From the vault of the ninth heaven, a hundred kisses on his majesty—— cast.

Ḥāfiẓ! to the wine-house, come that to thee, I may present
Of those whose prayers are answered a hundred ranks—— arrayed

485, (498).

1. Last night, to the door of the wine-house, I went, sleep—— stained;
The khirka wet of skirt, and the prayer-mat, wine—— stained.

The magian boy of the wine-seller, cry-making, came;
He said:—"Awake, O wayfarer, sleep—— stained.

"Washing and washing, do; then, to the tavern, proudly move;
"So that, by thee, this ruined cloister become not—— stained.

"In purity, pass the stage of old age; and make not,
"The honour-robe of old age, with the splendid dress of youth,—— stained.

5. "In desire for those sweet of mouth (beloved ones), how long makest thou
"The jewel of thy soul with the melted ruby (the bloody tear)—— stained?"

In this deep sea (of love) those acquainted with love's path,
Were drowned; and were not with water—— stained.

Pure and clean, be; and, from nature's well, come forth;
Giveth not purity water, earth—— stained.

I said:—"O soul of the world! not a defect is it, the rose-book——
"If, in the spring season, it become with pure (ruddy) wine—— bestained."

He said:—"Ḥāfiẓ! to friends, thy jest and subtlety boast not;
"Alas for this (thy) grace, with varied forms of reproach—— bestained."

---

1. The "wet skirt" and the "stained prayer-mat" signify the sins of Ḥāfiẓ.
2. The magian boy is mentioned for the sake of the inculcation of spiritual truths.
The sanctuary of celestial love must be approached with purity.
3. The second line may be:—
So that by thee, this cloister become not stained (kharāb alūda).
4. In old age, the deeds of youthfulness do not.
6. The water (or the lustrous, water-like, honour) of the world may bestain us; not so the water of love's ocean.
7. "Water earth bestained" signifies:—
the human body (clay and water) unregenerated by God's grace.

486, (496).

1. The skirt-trailer (damsel) kept moving in cloth, gold-embroidered,
In envy of her, a hundred moon-of-face, the collar of hempen cloth—— rent

From the heat of the fire of wine, round about her cheek, sweat,
Like drops of night-dew on the rose-leaf—— dropped.

A pronunciation, eloquent and sweet; a stature, tall and beautiful;
A face, gracious and heart-alluring; the eye (in a bow) sweetly—— drawn.

Her soul refreshing ruby (lip) of the water of grace born;
The boxtree (stature), sweetly moving, in daintiness—— cherished.

5. That heart-alluring ruby (lip) of hers, behold; and that laughter full of ripple;
That sweet moving of hers, behold; and that gait—— reposed.

Forth from our snare, that mistress, dark of eye, hath gone;
Friends! what remedy may I make with this heart—— affrighted?

Take care! so far as thou canst, injure not people of vision;
No fidelity, hath the world. O light of both—— eyes!

On account of that heart-fascinating eye, reproach how long shall I endure?
One day, glance, O friend well—— chosen!

On account of the Khwaja's service, many the thanks that I shall utter,
If to my hand fall that fruit—— matured.

---

1. قصب (kuṣb or katan linen) signifies :—
(*a*) with ماه ماهتاب hempen cloth.
(*b*) „ زرکش silken „

7. In one state, the world leaveth none.

10. Every evil that, in respect of us, the enemy uttered thou heardest;
O Lord! the adversary's tongue be—— severed!

If, on account of Ḥāfiẓ! thy noble heart be grieved,
Come back. For, repentance, we have made of that uttered and—— heard.

487, (499).

1. In the early morn, when intoxicated with the night's wine,
The cup, I took, with the harp and the flute.

For (the sake of) wisdom, I placed road-provisions with wine;
Him (wisdom), to the city of intoxication, I sent travelling.

Me, the form of the wine-seller (the murshid) gave a look,
That safe, from time's deceit, I became.

From the Sāḳī of bow eye-brow, I heard :—
" O butt of the arrow of reproach !

5. " Like the girdle, profit from that waist thou gainest not,
" If within, (only) thyself thou seest.

" Go (about thy own work); over another bird, this net place ;
" For lofty (inaccessible) is the Ànḳā's nest."

All He is—the companion, the minstrel, and the Sāḳī :
As pretence (is) the fancy (the illusory form) of water and clay (the form of man).

(O perfect murshid !) the bark of the wine (of ma'rifat), give, that happily I may come out
From this stream (the world of bodies), shore unseen.

Who gaineth good profit from union with a lovely one,
Who, at love with herself ever playeth ?

---

3. As with wine the wine-seller maketh senseless ; so, with ma'rifat, doth the murshid.

6. To thee, the mysteries of ma'rifat will not be divulged. 'Anḳā. See Ode 4, c. 2.

7. In itself, nature hath no existence ; it revealeth only God.

9. Whoever is a lover of himself,—from him to another no profit reacheth.
It is a rule that, to the limit of his power, the lover alloweth not others to enjoy his beloved.

10. Void of the stranger, is the house; wine, drink;
For, O peerless man! save thou is none.

Ḥāfiẓ! our existence is an enigma:
The investigating whereof is fable and enchantment.

488, (494).

1. The moth of the lamp of thy (resplendent) face became the candle ;
On account of thy mole, care for my own state,—mine none.

Wisdom, who bound those love-distraught;
By the perfume of the curl of thy tress, became distraught.

At the glad tidings, in a moment, its life to the breeze, the candle gave,
When, a message to it, from the candle of thy face, it (the breeze) conveyed.

If, by the perfume of thy tress, my soul went to the wind (of destruction), what matter?
The ransom for the beloved is a thousand precious souls.

5. On the fire (ruddy radiance) of her adorned (flushed) cheek, in place of me,
The grain better than her dark mole,—who saw?

Last night, through jealousy, affrighted, I fell from my feet,
When, in the stranger's hand, my idol I beheld.

What plans we evoked and (none) had profit,
On her, our sorcery (of words) a (mere) tale became.

By the round form of the friend's lip, a covenant is mine,
That, on the tongue, I take naught save the tale of the cup.

The tale of the college and the cloister utter not. For, again,
Into Ḥāfiẓ's head, fell the desire for the wine-house.

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1. "The candle and the moth." See Wilberforce Clarke's translation (out of the Persian) of the Būstān of Sa'dī, iii. pp. 207-212.

489, (501).

1. From the heart-desiring ruby (lip of the true Beloved) ever is my ease;
(And) my work to desire, al ḥamdu-l-illah!

O obstinate fortune! Him, to thy bosom, tightly draw;
Drink, sometimes, the cup of gold; sometimes, the heart-desiring ruby (lip).

Us, in intoxication, tales told,
The ignorant Pīrs and road-lost Shaikhs.

Of the zāhid's word, we repented;
And of the 'ābid's deed, we seek the pardon of God.

5. O soul! the explanation of separation, how shall I utter?
(Together are :—) An eye and a hundred humidities (tears); a (stricken) soul and a hundred sighs.

Let not the Kāfir see (experience) this grief that hath seen (experienced),
The cypress from thy (lofty) stature; and the moon from thy (luminous) cheek.

Than the lover's patience, naught is more pleasant;
From God, ask patience; patience ask from God.

The patched garment is the zunnār (the mystic cord) of the path (of ṭarīḳat),
Ṣūfī! this way and usage, cast down.

Once, by His face, pleasant was my time;
On account of union with the Beloved, a hundred lauhash allāh!

---

9. لوحش الله (lauhash allāh) signifies :—
the contracted form of لا اوحش الله (lā lauḥash allāh), an expression used in times of wonder, of respect, of perturbation, and of prayer.

10. Away from the path of His service, I turn not my face
Up from the dust of His court, I lift not my head.

From Ḥāfiẓ's memory, the desire of Thy face took (made forgotten)
The prayer of the night-time; and the lesson of the morning-time.

490, (502).

1. If, in the street of that moon (the true Beloved) the sword (of calamity) rain,
(Beneath it), the neck, we have placed. The order is of God.

The regulation of piety, we also know;
But, with (our) road-lost fortune, remedy (is) what?

The shaikh and the admonisher, we seldom recognise;
Either (give) the cup of wine; or (make) the tale short.

I profligate and lover; then repentance;
I seek pardon from God! from God, I seek pardon!

5. Upon us, not a reflection (the glory of manifestations) from the sun of Thy face fell:
O mirror of face! Alas! Thy (hard) heart, alas!

Bitter, is patience; fleeting (is) life;
This (being doomed to live), how long shall I experience?

In this way, heart bereft Ḥāfiẓ would not have been,
If, to the advice of the well-wisher, he had listened.

Ḥāfiẓ! why complaineth thou, if union thou desirest?
In season and out of season, it is necessary for thee to drink the blood (of grief).

---

5. Upon us, the sun of Thy face (the sun of truth) shone not; and no splendour of manifestations this distraught one obtained.
O Beloved of mirror face! O desired one of every friendless one! Alas, to none Thou inclinest.
Both the mirror and the heart are defaced by the sigh. Hence, the mention of them is elegant.
In the word اه the letter ا agreeth with ا in عصا (a staff), and the letter ه with the کاسه in ——— (a bowl).

6. The second line :—

Would that knowledge were mine when, in soul and body, I may meet Him.
Increasing beyond limit, is the desire of beholding in this world the Friend (God).
Would that it were known when death shall arrive; and the interview with the Friend appear.
The rendering (in the text) is by Professor R. Azū of Baghdād, Board of Examiners, Calcutta.

491, (500).

1\. The 'íd, it is; and the season of the rose. Sāḳī! wine, bring:
In rose-season, the cup without wine, who hath seen—— placed?

Of this (hypocritical) austerity and (dry) piety, contracted is my heart:
Sāḳī! a little wine give, so that my heart may be—— expanded.

The Ṣūfī, who, yesterday, counselled the prayer of lovers;
To-day, him, intoxicated I saw, to the wind, piety—— given.

These one, or two, days, more, the (season of the) rose regard a gain:
If a lover thou be, joy seek with Sāḳīs, face—— smoothed.

5\. O companions! departed hath the rose, why sit ye careless?
Without the sound of the stringed instrument, and the harp; and without the Beloved and the cup of wine.

Thou knowest—in the assembly of the morning cup how happy appeareth,
The reflection of the Sāḳī's cheek in the cup (of wine)—— fallen.

When the minstrel maketh the note, if it be possible he will sing
Of the elegance of Ḥāfiẓ's verse at the banquet of one prince—— born.

4\. "Smoothed" signifies:—
void of hair.

492, (504).

1. Since the tavern, my fate, Ilāh hath made
O Zāhid ! in this matter, say mine, what sin ?

That one, whose portion in eternity without beginning, fell the cup of wine,
On the resurrection day, against him, this sin, why charge they ?

To the Ṣūfī, hypocrite, khirḳa-wearer, double of face, say:—
" Long-handedness and short-sleevedness,—who hath practised ?"

For hypocrisy, thou keepest wearing the (blue) khirḳa ;
That, by the blue garment, the slaves of God thou mayst take from the path.

5. I am the slave of the spirit of profligates, headless, footless :
Before whom, a straw both worlds are not worth.

Since that, from the tavern, gained became my purpose,
With the college and the cloister, black became my face.

Ḥāfiẓ ! go ; a beggar of the door of every beggar, be not :
Save by "the will of God," thy own desire thou gainest not.

---

3. " Long-handedness." See Ode 455, c. 2.

6. The second line :—
Because, in these places, save deceit I saw naught.

7. The second line :—
Thy desire, thou obtainest not until before the beggars of God (holy men) thou comest ; and askest for something—" in the name of God."

That is, until thou sayest :—
" In the name of God, (give me) something."

493, (503).

1. (O beloved!) suddenly, thy veil thou up-castedest.—— This is what?
Intoxicated, forth from the house, thou hastenedest.—— This is what?

In the power of the breeze, thy tress (thou hast given); to the order of the watcher, thy ear (thou hast placed);
Thus, with all thou hast contented thyself.—— This is what?

The king of the lovely ones, thou art; and the accepted of beggars, thou hast become:
The degree of this rank, thou hast not recognised.—— This is what

Fresh, to my hand, thy tress-tip, gavest thou not?
Then, down from my foot (powerless), me thou castedest.—— This is what?

5. The mystery of thy mouth, thy speech told; the mystery of thy waist, thy girdle:
Yet, from the girdle, against me, the sword thou hast drawn.——This is what?

Intently engaged with the die of love, every one:
In the end, with all, crookedly, thou hast played.—— This is what?

Ḥāfiẓ! when, in thy straitened heart, the beloved alighted,
The house void of the stranger, why madest thou not?—— This is what?

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1. يعني چه (this is what?) signifies:—
   (a) this that thou didst is unworthy of thee.
   (b) „ deed is what?
   (c) „ hath what meaning?

4. To make one hopeful by kindness; and then heart-shattered by hopelessness—is what?

5. What meaning hath this—that sin cometh from this (the speech and the girdle); and revenge is taken upon that (me)?

494, (505).

1. Union with the Beloved than everlasting life,—— better;
O Lord! me that (union) give; for that (is)—— best.

Me, with the sword, He struck; and to none, I spake;
For, concealed from the enemy, the Beloved's mystery—— best.

O heart! be ever a beggar of His street,
By the decree:—"Perpetual fortune—— best."

O Zāhid! me, to paradise invite not;
For this apple of the chin (dimple of the Beloved) than that garden (of paradise)—— better.

5. With the mark of service, at this door (of the Beloved) to die,—
By His soul (I swear) that, than the region of the (whole) world, (it is) —— better.

That rose, that foot-trodden of our cypress (the Beloved) becometh;
Its dust (trampled leaf) than the blood of the ruddy arghavān,—— better.

For God's sake, ask my physician, (the Beloved)
Saying:—"At last, when (by the remedy of union), becometh this powerless "one (through separation)—— better."

O youth! from the counsel of old men, turn not thy head;
For, the old man's counsel than youthful fortune,—— better.

Although the Zinda river (of Iṣfahān) is the water of life;
Yet our Shīrāz than Iṣfahān,—— better.

10. One night He said:—My eye hath seen none
In the world, than the pearl of my ear—— better.

In the Beloved's mouth, speech (is) the jewel;
But, Ḥāfiẓ's utterance than that,—— better.

ى

The Letter Yā.

495, (514).

1. O heart! in the Beloved's street, passing—— thou makest not;
The chattels of conjunction, thou hast; and a work—— thou doest not.

In the hand, the chaugān of desire; yet the ball thou strikest not;
In the hand, a game like this; and a prey—— thou makest not.

This (red) blood that, into thy liver, waveth,—
For the work (use) of thy face-colour, a point (why is it that)——
thou makest not?

Musky (fragrant) becometh not creation's breath; because (swiftly) like the wind,
On the dust of the Beloved's street, passing,—— thou makest not.

5. If, with the soul of grief, others have purchased the Beloved,
O heart! this deed, once,—— thou doest not.

From this sward (the world), I fear that thou takest not the sleeve of the rose (ma'rifat);
For, the endurance of a thorn from its rose-bed,—— thou sufferest not.

To the dust thou castest, the cup joyous and full of wine; and wine:
And of the calamity of wine-sickness, thought—— thou makest not.

Enclosed in the sleeve of thy soul, are a hundred musk-pods;
Them, a sacrifice for the Beloved's tress,—— thou makest not.

Ḥāfiẓ! go. For the service of the Friend's court,
If all do, once—— thou doest not.

---

6. Not lawful to thyself considerest thou the troubles of this world; ever the seeker of rest thou art.

7. Despite thy power, no work thou completest; thy time thou wastest; and the calamity of wine-sickness, regardest not.

496, (573).

1. O heart! that moment when, intoxicated with wine rose of hue,—— thou art
Without gold and treasure, with a hundred pomps of Ḳārūn—— thou art.

In the stage where to faḳīrs the seat of wazīrship, they give,
I expect that above all in rank—— thou art.

In the path to the abode of Lailā (the true Beloved), wherein are dangers,
The first condition of its step is, that Majnūn (the perfect lover)—— thou be.

Thee, love's centre I showed. Ho! mistake make not;
If not, when thou lookest outside of the circle of lovers—— thou art.

5. Departed, the kārvān (of thy fellow-travellers); and, in sleep, thou (art), and the desert (is) in front:
(O heart! I know not) how thou goest; from whom, the path thou askest; what thou doest; how (in this desert, ignorant of the path, alone)—— thou art.

A cup, drink; and on the skies, a draught, cast;
On account of time's grief, the liver of blood (of grief) how long, how long—— art thou?

The kingly crown, thou seekest; the essence (perfection) of thy own nature, display:
If, indeed, of the essence (the race) of Jamshīd and of Firīdūn—— thou be.

Ḥāfiẓ! of poverty, bewail not. For, if this be thy poetry,
Appeareth no one happy of heart, that sorrowful—— thou shouldst be.

497, (581).

1. God, I praise for the justice of the great Sulṯān——
Aḥmad bin Shai<u>kh</u> Uvais bin Hasan Il<u>kh</u>ānī.

<u>Kh</u>ān bin <u>Kh</u>ān, Shahinshāh of Shahin-shāh-descent;
That one, whom, if thou call the soul of the world——'tis well.

Confidence in thy fortune bringeth he who hath seen and he who hath not seen;
Excellent! O thou (that art) worthy of such grace of God.

If, without thee, the moon ascend, it in two halves they dash—
The fortune of Aḥmad (Muḥammad), and the miracle of a Holy one (God),

5. Heart from king and beggar, the splendour of thy fortune ravisheth;
Far be the evil-eye, for both soul thou art, and also the beloved thou art.

Turk-like, the forelock arrange. For, in thy fortune, is
The liberality of a <u>Kh</u>āḳān; and the energy of a Chingīz <u>Kh</u>ān.

Though (apparently) far, we are, to thy recollection the goblet, we drink;
For, in the spiritual journey, distance of stage is none.

Not a rose-bud of ease blossomed from my Persian clay;
Excellent! the Tigris of Ba<u>gh</u>dād; and the fragrant wine.

The lover's head that was not the dust of the Beloved's door,
From the labour of head-revolvingness, when is freedom his?

10. O morning breeze! the dust of the Beloved's path, bring;
That, luminous with it, the eye of his heart, Ḥāfiẓ may make.

---

1. Aḥmad Il<u>kh</u>ānī (or Aḥmad Jalāyir) was grandson of Ḥasan Buzurg, who died 1356, ruler of the territory of Ba<u>gh</u>dād.
Aḥmad Il<u>kh</u>ānī died 1410.

6. In 1206 Chingīz <u>Kh</u>ān (*b.*1154, *d.*1227) received the title of <u>Kh</u>āḳān; and was declared emperor of Tātarī, his capital being Ḳarāḳurm.
His dominions extended 1,800 leagues east to west; and 1,000 north to south.

498, (511).

1. O king of the lovely (the beloved) ones of the world! for grief of being alone, justice!
Without Thee, to the soul, my heart hath come. 'Tis the time when thou shouldst come back; (and me safety, give).

Me, so far from Thee desirousness and farness made,
That, from the hand, will depart the power of patience.

O (Beloved!) the pain (of love) for Thee (is) my remedy on the couch of unfulfilled desire:
And O (Beloved!) Thy memory, my consoler in the corner of solitude.

In the compass of our fate, the point of the compass, are we:
The favour (is) whatever Thou thinkest: the order, whatever Thou orderest.

5. In the world of profligacy (of being a lover of God), is neither thought of self, nor opinion of self:
In this religious order, Kufr is self-seeing and self-opinioning.

O Lord! to whom is it fit to utter this subtlety that, in the world,
That lovely one of every place (the true Beloved) His face displayed not.

Last night, to the morning breeze, complaint of His tress, I uttered:
The breeze said:—"A mistake! This thy distraught thought, abandon (of Him "complain not; whatever He wisheth, He doeth)."

Here with the chain (of His tress) a hundred morning breezes keep dancing:
O heart! so long as thou measurest not the wind (a thing impossible to do), this is thy companion.

Sāḳī! not a colour (of decoration) hath the sward of the rose without thy face;
Moving make thy box-tree (stature) so that the garden thou mayst adorn.

---

5. Kufr, infidelity.
Kāfir, infidel.

10. (O Beloved!) ever joyous, remaineth not the rose of this garden of the world.
At the time of powerfulness (perfection of beauty), the feeble ones aid (and their state, pity).

On account of this blue circle (the sky), bloody of liver I am; give wine:
So that, in the enamel-cup, this difficulty I may solve.

Ḥāfiẓ! departed hath the night of separation; come hath the sweet fragrance of morn:
O lover of distraughtness! auspicious be thy gladness.

499, (507).

1. Came the breeze giving fragrance of Ḥimạ (the abode of the beloved); and my desire increased:
From me to Su'ād (the beloved), greeting, who will convey?

The hearing of the Friend's message is felicity and safety;
Be my precious life a ransom for the dust of the Friend's door.

To the evening (- shelter) of strangers, come; and the (bloody) water of our eye, behold,
Like pure (red) wine in Damascus glass.

If, to paradise, I inclined and became a covenant-breaker,—
Be neither my sleep agreeable, nor my sleeping place tranquil.

---

1. There came the sweet odours of the torrent, that from the mountain reacheth the plain; and filling the torrent-beds, becometh the prohibitor of travellers.

When this happened, my desire for union with the Beloved leaped forth from within:—
" Desirous of what is prohibited is man." At this time, who will convey my greeting to Su'ād (the Beloved)?

4. The explanations are:—

(*a*) O Su'ād! if, from Ḥimā to Najd, thou incline, and be a covenant-shatterer—thee sleep maketh not happy; and also pleasantly cometh not.

O master of knowledge! when Najd, thou enterest; and thy face to the seekers, showest; and the covenants, that with me thou hast, performest not—know well that, into my nature, the fire of love's jealousy falleth; and off from me ease becometh cut in such a way that there will be fitness neither of sleep for me, nor of me for sleep. At that time, all wailing will be my work.

(*b*) O murshid! if to Najd, thou incline; and in propinquity to the Lord, upon prayer enterest; and me, according to thy promise recollectest not; and me, hand seized, to God consignest not,—I shall become without sleep and ease; and shall give myself to the wind.

(*c*) O true Beloved! when Thou enterest Najd (paradise); and showest Thy face to the faithful; and (in the fulfilling of Thy promise) exercisest delay, and makest me enter among the crowd of the faithful—then to me come not pleasant the delights of paradise.

(*d*) O true Beloved! when, in Najd (my existence), Thou enterest upon splendour; and openest to me the doors of manifestations; and, in the fulfilling of these covenants that, in eternity without beginning Thou establishedest with me, makest delay,—I shall become restless and heart-shattered in such a way that there will be fitness neither of sleep for me nor of me for sleep.

5. If, in praise of the dweller of Arāk (the beloved), the bird of happiness warbleth,
From its gardens, the moaning of my pigeons (in desire of the possessor of Arāk) will not be separated.

Not much remaineth when to an end cometh the day of separation from the beloved;
From the hills of Ḥimā (the beloved's abode) I almost beheld the removing of tents.

O happy that moment when thou enterest, and to thee I say:— In safety,
Happy arrival! in the best of abodes, thou hast alighted.

---

5. اراک (Arāk) signifies :—
a tree of the desert, whereon camels feed, and wherewith they make tooth-picks.

ذی الاراک (the dweller of Arāk) signifies :—
the illusory beloved who hath her dwelling in Arāk; and thus exalteth the standard of her loveliness.

نجد (Najd) signifies :—
the name of a mountain, of a city wherein is a mountain, and wherein men are crowded. There is the lover's dwelling; and thence he hath opened the eye of inclination for the possessor of Arāk.

When near the time becometh for the returning of the Najd birds to Najd from the valley (wherein is the tree Arāk and wherein the beloved dwelleth)—the gardeus of Najd become not void of the pigeon's plaint that giveth me news of the returning of the birds.

From the meadow where they roost, birds go in the morning to another place to feed; and the birds of another meadow alight there (the roosting-place).

Ḥāfiẓ saith—
At night, when the birds of Najd return from that valley (wherein is the tree Arāk, and wherein my beloved dwelleth) to Najd,—my pigeons, in the gardens of Najd, enter upon complaining. Towards them I look with intense desire; and of them, with love's tongue, ask of my beloved's state.

Although Ḥāfiẓ uttereth the tale of Majnūn and Lailā, yet verily he referreth to the state of himself and of his beloved.

Majnūn's abode was in Najd; and, there, in the beginning of the distraught state, he dwelt; Lailā's tribe was desert-dwelling and sojourned in every grassy place for the grazing of their cattle.

6. For, from the whitenesses of Ḥimā (the white salt barren places that occur in valleys), I have seen the tents standing.

Rulers in the desert preserve the valleys; and when the grass arriveth at maturity, lease them to the desert-dwellers.

There, they bring their cattle; and tend them. When the grass is devoured, outside they pitch their rents.

7. Happy that moment when from Ḥimā to Najd thou comest; and, to the seekers, thy face showest.

Hope is that, by good fortune, thee I may quickly see,—
Thou being joyous—in order-giving; and I, in slavery.

Though, worthy of the society of kings, I have naught,
For charity sake, me, in slavery, accept.

10. Being far from thee, I have become slender (lean) as the new (crescent) moon;
Although thy face like the moon, in its fulness, I have not seen.

Ḥāfiẓ! like the string of pearls of good water is thy pure lustrous verse;
For in the place of grace it surpasseth the verse of Niẓāmī.

Greeting, I say to thee :—
"O Su'ād! from the journey, thou hast come back; best, thy coming back and alighting; in the best, thy coming back."

10. The meanings are :—
(*a*) O Su'ād! verily far and separate from thee, I became. Though thy face like the moon I have not seen.
(*b*) O Su'ād! verily far and separate from thee I became. In that state I am that I am a waner like the waning (crescent) moon. From waning, I gradually became effaced, and, in the world, became like the new moon, so that, save a phantom, was no example of my existence; and save existence, no appearance.

500, (515).

1. O heart! if, from that pit of the chin (of the true Beloved),— thou comest forth,
Everywhere that thou goest, quickly regretful,— thou comest forth.

It is possible that (even) with a little water thee, the sky may not aid
If, thirsty of lip, (and hopeless) from the fountain of life— thou comest forth.

Sense keep; for if lust's temptation thou heed,
From the garden of Rizvān, like Ādam,— thou comest forth.

In desire of seeing thee, like the (radiant) morning, my soul I surrender;
Possibly, like the gleaming sun,— thou mayest come forth.

5. Like the breeze, on thee, the breath of blessing I send to such a degree
That, from the rose-bud, like the rose, joyous and laughing— thou comest forth.

In the dark night of separation from thee, to the lip (ready to depart) came my soul;
'Tis the time when like the shining moon,— thou comest forth.

From my two eyes, on the dust of thy door, I have established a hundred streams:
It may be that, like the moving cypress— thou mayest come forth.

In the house of grief and of reproach, how long sittest thou?
'Tis time that, by the Sulṯān's fortune,— thou shouldst come forth.

Ḥāfiẕ! think not that that Yūsuf, moon of face (the Beloved)
Again cometh (to thee); and that, from the hut of sorrow,—thou comest forth.

501, (506).

1. If to us a letter, that perfumed hair (the beloved)—had written,
The leaf of our existence, the sphere—would not have folded up.

Although separation bringeth forth the fruit of union,
Would to God that this seed, the villager of the world (God)—had not sown.

Forgiveness is the cash of that one to whom, here,
Is a Friend like a ḥūrī ; and an abode like a paradise.

Thy reed—let not its sweet tongue be shed !—
Experienced not love far from Thee ; if not, an answer (to me) it—would have written.

5. If, on love, thy picture the architect of existence had not painted,—
The atoms of love with the clay of Ādam, He—would not have mixed.

Zāhid ! not with delay, the story relate, that, in my cash (hand),
Is a Friend like a ḥūr, and an abode like a paradise.

For the garden of Iram, and the power of Shudād, sell not ;
A bottle of wine (of love), and a sweet lip (of the murshid), and the border of a field.

To the sky,—my ignorance and thy knowledge, what difference ?
There where vision is none,—whether beauteousness or hideousness (what matter) ?

Not alone the Ka'ba of the heart have I made the idol-house,—
At every step, is—a cloister or a church.

10. In love's inn, one cannot make happiness ;
When the pillow is golden, with a brick, I am content.

---

3 The second line occurs in couplet 6.

6. Ḥūr. See Ode 25, c. 2 ; 366, c. 5.

O wise heart! grief for a mean world, how long?
Alas it is that with beauteousness, it (the heart) became the lover of hideousness!

The stain of the khirḳa is the ruin of the world;
A way-farer, one of heart, one pure of nature——where?

From his hand, Thy tress-tip why did Ḥāfiẓ let go?
Thus, was fate. What would he have done, if he had not let go?

---

11. The second line may be:—
Alas it is that one of beauteousness should be the lover of one of hideousness.

13. Note the use of كه in the second line.

502, (522).

1. O thou that lawful, the separation of lovers—— holdest;
(And) apart from thy bosom, lovers—— holdest!

With a little water, the thirsty one of the desert, aid;
By reason of that hope that, in this Path to God, thou—— holdest.

O soul! my heart, thou ravishedest; and thee, I forgave. But
Guard of it, keep better than this (guard) that of me thou— keepest.

Our cup that the other adversaries drink,—
(It) we endure, if, lawful, thou—— holdest.

5. O (contemptible) fly! the presence of the (mighty) Sīmurgh is not thy place of display;
Thy own honour, thou takest; and, our trouble, thou—— causest.

Excluded from this door (of the true Beloved), by thy own fault, thou fellest,
Of whom, bewailest thou? complaint, wherefore (is it that) thou—— hast?

O Ḥāfiẓ! All violence and tyranny is the way of lovely ones;
From this crowd (of lovely ones), thou art that one who, hope of fidelity,—— holdest.

Ḥāfiẓ! from kings, shelter in service they seek;
Work not done, hope of gift what (is it that) thou—— holdest?

---

5. Love-play, like true lovers, is not thy work.
To us, thou givest trouble.

503, (519).

1. O thou that art ever proud of thyself!
If love be not thine, excused—— thou art.

Around those distraught of love, wander not;
For, for the best wisdom, renowned—— thou art.

(O father of lust!) not in thy head is love's intoxication;
Go (no access to me is thine); for, with the wine of the grape, intoxicated——
thou art.

The yellow (grief-stricken) face, and the grief-stained sigh are
For lovers, the evidence of affliction.

5. No beauty hath the garden of paradise,
Without the pure wine, and the lip of the ḥūrī.

For thee, it is necessary to practise love for that moon,
Though, like the sun, famous—— thou art.

Ḥāfiẓ! thy own name and fame, abandon;
The cup of wine, seek; for wine-sick,—— thou art.

---

1. This is addressed to zāhids, proud of their own piety.
7. Without wine, wine-sickness departeth not.

504, (521).

1. O thou that, in the tavern-street, thy dwelling—— hast!
The Jamshīd of thy own time, thou art, if, on the cup, thy hand—— thou hast.

O thou that, night and day, with the tress and the face of the Beloved, passest!
Be opportunity thine, so that a happy morning and evening—thou mayst have.

O thou who, in union with the heart's ease, privacy chosest!
As gain, regard this moment when thy great desire—— thou hast.

O morning breeze! at the head of thy path, those consumed with love, are expectant,
Whether, from that (true) Beloved (many a) journey made, a message—— thou hast.

5. (O true Beloved!) though, at the time of fidelity, stability (constancy) is not thine;
Thanks, I offer that, against violence, stability—— thou hast.

Thy (dark) mole, fresh of head, is a pleasant grain of pleasure. But,
On the border of its sward (face), alas what a snare (the tress)—— thou hast.

From the laughing lip of the goblet, the soul's perfume, I perceive;
O Khwāja! smell if, for that, a perfume-place—— thou hast.

If, from thee, a name a stranger seek, what (a wonder) it will be,
To-day, in this city, thou art one, who a great name—— hast.

Kind became (even) the (cruel) sky, since, abandoning of violence-doing it made;
O soul! thou art one who, in this way (of violence), a great moving—— hast.

10. The guardian of thy soul will be many a prayer of dawn;
For, like Ḥāfiẓ, night-rising, a slave—— thou hast.

---

9. O soul! from violence, back thou comest not.

505, (518).

1. O thou that, on the moon (of thy radiant face), the veil of musky hair—— castest,
Kindness, thou didst; on the sun (thy effulgent face, so that from love's fire, lovers should not consume) a shade—— thou castest.

With us, the water (lustre) of colour of thy cheek, what will it do?
Now, on water, the picture of thy own sorcery,—— thou castest.

From the lovely ones of the world, the ball of loveliness thou tookest. Be joyful!
The (world-viewing) cup of Kay Khusrau, seek; for Afrāsiyāb, down—— thou castest.

In our desolate heart, the treasure of thy own love,—— thou placedest
On this ruined treasure, mercy's shadow—— thou castest.

5. In a different way, with the (luminous) candle of thy face, love every one played;
Out from the midst, into trepidation, the moth, (the lover),—— thou castest.

Though, through intoxication, ruined I am—my devotion, reject not:
For, in this employment, me, in the hope of reward,—— thou castest.

(For the sake of) one glance, thy veil thou up-castest in the place-of-splendour;
And into the veil, through shame, Ḥūr and Parī—— thou castest.

The sleep of the wakeful, thou boundest (preventedest); then from the picture of fancy,
On the night-prowlers of the troop of sleep, a suspicion,—— thou castest.

---

1. This is addressed:—
   (*a*) to the true Beloved.
   (*b*) „ „ murshid.

2. Thy sorcery resembleth this that on water it casteth a picture. With me, I know not what thy cheek will do.
   On thy own cheek, a line (of down) thou broughtest forth,—thou mayst say that on water the picture of sorcery, thou castedest.

7. Ḥūr. See Ode 25, c. 2; 366, c. 5.

From the desire for the intoxicated narcissus (eye), and for the ruby (lip), wine-worshipping,
Into wine, Ḥāfiẓ sitting in khilvat,—— thou castest.

10. For the sake of capturing the heart, on his neck, the chain of thy tress,
Like the (mighty) noose of Khusrau, the master of necks,—— thou castest.

Nuṣratu-d-Dīn Shāh Yaḥiyā,—O thou who, the enemy's land,
Into water, with the foam of thy (flashing) sword, like fire,—— thou castest!

The Ruler, Dārā of pomp,—O thou, who, the sun's crown,
From the height of mightiness, on the dust of the door-post,—— thou castest!

From the cup, world-viewing, wine drink; for, on Jamshīd's throne,
From the face of the desired Beloved, the veil (down) —— thou castest.

Shelter from the water (lustre) of thy (flashing) sword, by which lions,
Thirsty (with wounds), thou madest; and heroes into water (of shame)—— thou castest!

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13. The first line may be:—
From the world's cup, wine drink; on Jamshīd's throne, behold that

14. This is the first concluding couplet of an Ode in which the word Ḥāfiẓ is omitted.
In the ninth couplet, the word Ḥāfiẓ appeareth.

506, (512).

1. O thou, in whose face (are) revealed the splendours of sovereignty;
And, in whose thought, (are) concealed divine philosophies!

In the country of faith, thy reed—it, may God bless!—
A hundred fountains of the (limpid) water of life from a small ink-drop opened.

On Ahriman, shine not the splendours of the ism-i-a'ẓam,
Thine, is the country and the seal-ring. What thou wishest,—order.

Doubt in Sulaimān's pomp, whoever displayeth,—
On his wisdom and knowledge, (even) the bird and the fish will (in mockery) laugh.

5. Though, sometimes, on his head, the cap of sovereignty, the hawk putteth,—
The usage of sovereignty, the birds of (the mountain of) Ḳāf (well) know.

That sword, to which, out of its own bounty, the sky giveth lustre,—
Alone, without the aid of an army, will sever the world.

In respect of the friend and of the enemy, pleasantly writeth (in the magic figure) thy reed:—
"The amulet, life-increasing (for the friend); sorcery, life-decreasing (for the enemy)."

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1. This is addressed to Nusratu-d-Dīn Shāh Yaḥiyā. See Ode 506, c. 11.
3. "Ism-i-a'ẓam." See Ode 189, c. 2.
5. In the mountains of Ḳāf, only the Sīmurgh is sovereign. See Ode 4, c. 2.
7. They write the names of the two persons whose lot is to be determined; and, beneath those names, the numbers of the Abjad.
After dividing the numbers by nine, victory will be as follows:—

Both odd. The less (in number) conquers.	Both even. The less (in number) conquers.
Both equal. The less (in age) conquers.	One even, one odd. The greater (in number) conquers.

See Sitrāju-r-raml by Maulavī Raushan 'Alī.
Misdāḳu-r-raml" by Muḥammad 'Aṭṭār Māl Lāhūrī which can be obtained from the Press of Munshī Nuwul Kishur, C.S.I., Lukhnau.

O thou, whose elements (are) created of the alchemy of honour;
And O thou, whose fortune (is) safe from the disaster of ruin!

If, on quarry and mine, a flash of thy sword fall,
To the ruby, red of face, it giveth the hue of withered (yellow) grass.

10. O King! tis a life (-time) since void of wine was my cup:
Behold (thereof) from the slave, a claim; and, from the muḥtasib, testimony?

The weakness of the night-sitters, I know, thy heart will pity;
If, of the breeze of the morning-time, my state thou ask.

Sāḳī (Murshid)! from the fountain of the tavern (of ma'rifat), a little water bring,
So that, from the wonder of the monastery (pride of our own devotion), the khirḳas, we may wash (and, in supplication and in submission to God, engage).

In Ādam's household, as long as the way of sovereignty was,
Like thee, none hath known this science (of sovereignty) as it is.

Cometh not violence from the (cruel) sky so long as angel of quality thou art;
Oppression on me departed from the world, (since) world-shelter thou art.

15. When, on the sin of pure Ādam, lightning flashed,
Us, the claim to sinlessness how adorneth (befitteth)?

O asylum of created beings! O bestower of gifts!
On poor me (whom calamities have visited), mercy show!

Ḥāfiẓ! since, sometimes, thy name the King taketh (mentioneth),
To him, grief on account of fortune display not; in pardon-seeking, come back.

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8. Nusratu-d-Dīn Shāh Yaḥiyā! who art described with such qualities; consider. For Ādam, the father of mankind, gained freedom from sin. Claim to purity, how may we make; and from sin, desist?

12. Apparently, these persons are the profligates of the drinking-place.

15. Ādam's title is :—
آدم صفی الله Ādam, pure of God,
" " the father of mankind.
See c. 8.

16. This couplet is in Arabic.

507, (516).

1 O thou, of whose street, (only) a tale is the tale of paradise;
And of whose face, (only) a sign is the description of the beauty of the Ḥūr.

From thy ruby lip, (only) a jest is (the life-giving) breathing of 'Īsa;
And, from thy sweet mouth, only a sign (is) the water of life.

(Together are)—every fragment of my heart and a tale of grief;
(Together are)—every line of thy qualities, and a verse of mercy.

'Iṯr-diffuser of the assembly of souls, when would it (the rose) have been,
If, to the rose, thy perfume, thou hadst not entrusted?

5. In desire of the dust of the Friend's path, I consumed,
O morning breeze! bring to mind that even a little protection thou gavest not.

If, in the fire, appear the form of thy (lovely) face—
Sāḳī! come (and give wine); for (even) of hell, no complaint (then) is mine.

Took the horizons (of the world), the perfume of my roasted (grief-stricken) heart;
This consuming of my heart, (into the beloved's heart) may penetrate.

O heart! in absurd knowledge (thou wast); and from the hand, life passed;
A hundred sources (of capital) thou hadst; and a sufficiency, thou madest not.

From this lesson of grief, Ḥāfiẓ's desire, what it is,—thou knowest;
From thee (O murshid!) a glance (of kindness); and from the Khusrau (God)—the bounty (of pardon).

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1. "Ḥūr." See Ode 25, c. 2; 366, c. 5.

4. From Muḥammad's sweat, sprang the red rose. See Ode 34, c.

508, (523).

1. This khirḳa that I have in pledge for wine—— best;
This meaningless book immersed in pure wine (of ma'rifat)—— best.

My life, how I ruined! as much as I gazed,
In the tavern-corner, fallen intoxicated,—— best.

Since, from poverty, far is counsel-considering,
Both my heart full of fire—best; and my eye full of water,—— best.

To the people, the state of the zāhid, I will not utter,
For this state, if I utter,—with the harp and the ribāb—— best.

5. Since, in this way, headless and footless (fickle) are the sky's motions,—
In the head,—desire for the Sāḳī; in the hand,—wine—— best.

From a heart-possessor like thee, the heart up I pluck not. Yes,
If I endure torment,—at least in the curl of that tress,—— best.

Ḥāfiẓ! since old thou hast become, forth from the tavern, come;
In youth's season, profligacy and desire—— best.

---

1. "The meaningless book" may signify:—
(*a*) Ḥāfiẓ's verse.
(*b*) a book wherein is no mention of truths and of divine knowledge.

509, (520).

1. O thou who, in our slaughter, mercy—— exercisest not
Profit and capital, thou consumest; manliness,—— thou showest not.

Deadly poison, the sorrowful ones of calamity (lovers, sorrowful through separation from thee) drink;
The design of (slaying) this tribe (of lovers) is dangerous. Take care that it, —— thou doest not.

Since, with a corner of thy eye, our grief it is possible to take,
The part of justice it is not, that our remedy (for freedom from grief)—— thou makest not.

Since, in hope of thee, our eye is the ocean (through weeping)—— why (is it that)
On the ocean-shore, in recreation, passing—— thou makest not?

5. The tale of every violence that, of thy gentle nature, they made,——
Is the word of the interested (and is therefore discredited). Those deeds (of violence)—— thou doest not.

O Zāhid! if our beloved display splendour to thee (by visiting thee),
From God, save wine and the beloved, a wish—— thou makest not.

O Ḥāfiẓ! adoration of his eye-brow (curved) like the prayer-arch,——make;
For save here, a prayer from sincerity's source—— thou makest not.

---

5. Because of thy good qualities, good of action, and of thy ways merciful in effect,—the flatterers, and the seekers of the path of sweet speech, described to thee the deeds of former beloved ones.
Associated with design (for the acquisition of reward) is this talk. Whatever he saith, do not; for in error's path, he striveth.
In the state of illusory love, Ḥāfiẓ wrote this Ode; and the illusory beloved, thus counselled.

510, (510).

1. O thou void of news (of love) ! strive that the master of news,——
thou mayst be :
So long as way-farer thou art not, road-guide how (is it that)——
thou mayst be ?

In the school of truths (and of ma'rifat), before love's master (the murshid, perfect and excellent) ;
Ho ! O son ! strive that, one day (worthy to be) father (old)——
thou mayst be.

Far from love's degree, thee, sleeping and eating put ;
To love, thou attainest at that time when sleepless and foodless——
thou shalt be.

When, on thy heart and soul, the light of God's love falleth,
By God (I swear) that fairer than the sky's (resplendent) sun——
thou shalt be.

5. From the copper of thy existence, like men of the Path (ṭarīḳat), thy hand wash,
So that love's alchemy, thou mayst obtain ; and gold——
thou mayst be.

From head to foot, thine all God's light shall be,
When footless and headless (the world's chattels and ease abandoned), in the Path of Him possessed of majesty,—— thou shalt be.

A moment, immersed in God's sea, be ; think not,
That, to the extent of a single hair, with the water of seven (all the) seas (of the world), wet,—— thou shalt be.

If the face of God be the spectacle-place of thy vision
After this, not a doubt remaineth that the possessor of vision,——
thou shalt be.

---

5. The (base) copper of thy existence, abandon ; and of it, without news be.

If, below and above (ruined), the foundation of thy existence be,
Think not in thy heart that, below and above,—— thou mayst be.

Ḥāfiẓ! if in thy head be desire of union (with the true Beloved),
It is necessary that the dust of the court of Him possessed of vision,——
thou shouldest be.

511, (524).

1. To the adversary, utter not the mysteries of love and of intoxication,
So that, without knowledge (of love), in pain of self-worshipping, he may die.

Notwithstanding weakness and powerlessness, like the pleasant breeze be;
In this Path (of love), more pleasant than body-soundness is sickness (in grief of love).

Veiled in the corner of safety, how can one be,
As long as, to me, the mysteries of intoxication thy narcissus (eye) uttereth?

(O Zāhid!) the lover (of the true Beloved) be; if not, one day, the world's work endeth;
(And), from the workshop of existence (the world), the picture of thy purpose unread (unattained, thou shalt die).

5. At the threshold (where humbleness is greatness) of the (true) Beloved, of the lofty sky (loftiness of rank) think not:
(God forbid) that, from the summit of loftiness to the dust of lowliness, thou shouldest fall!

Although the thorn diminisheth life, pardon for it the rose seeketh,
By the side of intoxication's delight, easy is the bitterness of wine.

Ṣūfī! the cup, drink; Ḥāfiẓ! the great flagon prepare;
O ye short of sleeve, how long (practise ye) long-handedness?

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1. Odes 511 and 512 of this text form Ode 524 of the text of Calcutta, Delhi, Lukhnau, and Kahnpūr.

7. قرابه signifies:—
a two-handled, spouted, glass flagon, wherein to refine, wine resteth four days.

"Long-handedness." See Ode 455, c. 2.

512, (524).

1. O heart ! a moment, void of love and of intoxication, be not ;
At that time, go when, from non-existence to existence, thou escapedest.

If the khirka-wearer, thou see, engaged in thy own work be ;
Every kibla that is——better than self-worshiping is.

In the religious order of tarīkat (love) immatureness is kufr ;
Yes, the path of profligacy is——expertness and quickness.

As long as (in thyself) the wisdom of excellence thou seest (and, of that wisdom, art proud), thou sittest void of divine knowledge ;
To thee, one word I say:—"Thyself, behold not, so that (in safety) thou mayst escape."

5. These calamities that have arisen I had (fore-) seen that day,
When, awhile with us, through perverseness, thou satest not.

O my Sultān ! for God's sake, (exercise pity) ; us, thy (black) tress hath shattered ;
Long-handedness like this, how long maketh the black ?

Last night, in the assembly of the magians, to me how well said that idol :—
"If the idol, thou worship not, with the kāfirs, what work (is) thine ?"

O soul ! to the power of the deluge, thee, love will consign ;
(Swiftly) like lightning, thou thoughtest that from this tumult, thou wouldst escape.

From the Path, Ḥāfiẓ gazed till he beheld thy lovely tress ;
Notwithstanding his loftiness, trodden in lowliness (truly humble), he became.

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1. See Ode 511, c. 1.

6. "Long-handedness." See Ode 455, c. 2.

513, (529).

1. This my subtlety, hear that, free from grief, thyself—— thou mayst make;
"Blood (of grief) thou drinkest, if search for victuals, not placed (intended for thee),—— thou makest."

In the end, the clay of the goglet-maker (potters) thou wilt become;
Now, think of the pitcher (of thy heart) that, it, full of wine (of ma'rifat and of love),—— thou mayst make.

If, of those men thou be, whose desire is paradise,
O Parī-born! ease with man, how long (is it that)—— thou makest?

On the (sitting-) place of the great, boastingly it is impossible to lean,
Unless, the chattels of greatness, all prepared,—— thou makest.

5. The writing of (God's) bounty, how taketh away thy heart (stuffed with sensual claims and ideas of impurity?)
Unless pure of the stuffed picture, the leaf (of thy heart) —— thou makest?

O Khusrau of those sweet of mouth (Ḥāfiẓ)! rewards are thine,
If, to Farhād, heart-fallen, a glance—— thou makest.

Ḥāfiẓ! if back to the Merciful, thy own work thou pass,——
O great the pleasure that with fortune God-given,—— thou makest.

O breeze! the service of Khwāja Jallālu-d-Dīn do,
Till, full of the lily of the valley and of the noble lily, the world—— thou makest.

---

1. What fate hath given, with it be content.

2. Thy body, in whose preservation thou art engaged, will become dust (in the grave).

3. Otherwise—
If of those men thou be that thy desire is paradise,
Ease with man, how long makest thou (who art) Parī-born?

8. Jallālu-d-Dīn. See Ode 517, c. 1.

514, (530).

1. If to the voice of the bulbul and of the turtle-dove, wine thou drink not;
Thee, how may I cure? The last remedy is the cautery.

When (in spring-time), her veil the rose up-lifted; and the bird shouted "hū, hū"!
From the hand, the cup put not. Wherefore makest thou (the reproachful cry) "hai, hai"?

When, in thy hand, is the water of life,——thirsty die not;
"Die not; living is every thing from water."

Of the colour and perfume of the spring season, lay up treasure;
For keep arriving in pursuit the highwaymen, autumn and winter.

5. Time giveth naught that, back again, it taketh not;
From the mean, generosity seek not; for his existence is no thing (worthless).

The pomp of sovereignty and of command,——how hath it stability?
Of the throne of Jamshīd and of the diadem of Kay,—only a word hath remained.

Treasure-possessing, by the inheritors is kufr,
According to the word of the minstrel, and of the Sāḳī; and to the decision of the drum and of the pipe.

---

1. When naught is of avail, they apply burning.
This is from the Ḥadīs̤.

2. If, from the hand, the cup thou put, then is sorrow.

هو signifies:—
(*a*) in Persian, hū, "the cry of the owl Glaucidium Brodaeri."
(*b*) „ Arabic, huva, "he is;" in a religious sense, "He (God) is."

هي signifies:—
(*a*) in Persian, hai, "alas!"
(*b*) „ Arabic, hiya, "she is."

See Ode 562, c. 9.

3. The second line of c. 3 is in Arabic; and is often inscribed over fountains.

7. Those who, without trouble, have obtained wealth by heritage,—their wealth thou hast.
That is—
The preserving of wealth, the amassing of it, the practising of avarice with it, the expendin of it on the cup and the minstrel is kufr.

On the hall of the garden of the Abode (the threshold of the perfect murshid), they have written :—
"Who purchased the world's favour, to him, woe !"

Generosity remained not; my word (of counsel), I close; wine is where ?
To the joy of the soul and the spirit of Ḥātim Ṭai, (it)—give.

10. God's perfume (of liberality), the miser perceiveth not. Ḥāfiẓ ! come:
The cup take; liberality, practise; on me, the responsibility (that saved thou shalt be).

---

9. Ḥātim Ṭai was an Arabian, chief of the tribe of Ṭai, celebrated for his liberality, his wisdom, and his valour. His tomb is at Anwarz in Arabia.

See a translation (out of the Persian):—

(*a*) of Ḥātim Ṭai by Duncan Forbes.
(*b*) of the Būstān of Sa'di by H. Wilberforce Clarke.

515, (531).

1. (If) awhile, in tranquillity of heart, at one moon of face (the illusory beloved) a glance (thou shouldest make),
   ('Tis) better than that the kingly crown thou shouldest have; and, (in perturbation and agitation) a whole life of hāi and hūi!

   By God (I swear) that mine is envy of my own eye (falling) on thy cheek,
   For pity (full of disaster) is the glance on one of tender-face like this.

   Went my heart; and, to the stranger (from the other world), I know not what chanced;
   For, went life; and, from no quarter, hath come a particle of news.

   To an end, came my breath; Thee, fully my glance saw not;
   Save this (to see Thee), to us remaineth not a desire, nor a wish.

5. O breeze! dishevel not the tress-tip of that Parī-like one (the true Beloved),
   As ransom for the thread of one single hair of whom, Ḥāfiẓ (would give) a thousand lives.

---

1. Otherwise:—

   Awhile in tranquillity of heart, at one moon of face, a glance (to make),—
   Better than the kingly crown (to have), and a whole life of hāi and hūi.

   هاي (hāi) signifies:—behold!

   هوي (hūi) „ :—a cry.

   See Ode 514, c. 2.

516, (532).

1. As my love (so) the work of Thy beauty took—— a great perfection;
Happy be on this account that, this beauty (of love and of form) hath not (even)—— a little decline.

In my imagination, it cometh not that in the (vain) imaginings of wisdom,
In any way, should come more beautiful than this—— a form.

That moment when, with Thee, I may be, the space of one (long) year is (only) —— a short day;
That moment when, without Thee, I may be the (momentary) twinkling of the eye is—— a long year.

Life's delight would have been gained, if, with Thee, for us,
Ever in life (only) one day had been the lot of—— a great union.

5. O beloved! in sleep, the image of thy face how may I behold,
Because, out of sleep, my eye seeth naught save—— an image?

On my heart, bestow pity. For, from love for the lovely face,
My powerless body became slender (and wan) like—— a new (crescent) moon.

Ḥāfiẓ! if thou desire union with the Beloved, make no complaint;
For thee, on account of separation, is necessary greater than this—— a load.

---

4. شد (it became; it went) signifies:—
   (*a*) میشد it would have been.
   (*b*) برباد شد it went to the wind.

Observe that روزي signifies:—
"One day," and also "lot."

When شد (in the first line) has meaning (*b*) عمر حاصل is a qualifying adjunct to خط
In some copies, iu the second line, نشد occurs in place of شود

In this case, the explanations are:—
(*a*) i. If union with Thee had been ours, life's delight would have been gained, notwithstanding that ever, one day, in a whole life, union with Thee was not gained.
ii. Although in a whole life, union with Thee had not been gained, notwithstanding that, in expectation, life's delight would have been gained.
(*b*) By reason of want of union with Thee, the delight of life-acquisition went to the wind.

Add to the first line,—
If union with Thee had been.

5. In my eye, is no sleep.

517, (533).

1. From the cypress-bough, in Pahlavī shout, the bulbul,
Last night, the lesson of the stages of spirituality (the Mas̱navī of Jalālu-d-Dīn Rumī) kept saying:—

"Come, for the rose hath displayed the fire of Mūsā,
"So that, from the (fiery) bush, the subtlety of the unity (of God), thou mayst hear."

Melody-measuring and jest-uttering, are the birds of the garden,
So that, to Pahlavī ghazals (and Persian subtleties), wine the khwāja may drink.

Happy the time—the (quiet) mat of beggary; and the sleep (thereon) of tranquillity,
For, not befitting the khusravī crown is this ease.

5. Naught from the world took Jamshīd, save the (world-viewing) cup;
Ho! on worldly chattels, bind not thy heart.

Darvīsh and beggar, I am; yet, equal, I make not—
The ragged felt (darvīsh) cap to a hundred (splendid) khusravī crowns.

To his son, the years endured (old) villager spake how well,
Saying:—"O light of my eye! save that sown, thou reapest naught."

Man's house with the glance, thy eye hath darkened;
Thine, be no wine-sickness! For, intoxicated, happy thou goest.

---

1. پهلو signifies:—
a city, the region of Iṣfahān, Rai and Dīnwar.

پهلوی signifies:—
One of the seven ancient languages of Persia; a language of the city. See Ode 211, c. 6.

Maulāna Jalālu-d-Dīn Rūmī (*b.* 1207, *d.* 1273) founded an order of darvīshes, ṣūfīs, in Iconium (Asiatic Turkey), where he is buried. His works are regarded as the effect of inspiration, only inferior to the Ḳurān.

2. The second line refers to the burning olive bush wherein to Mūsā God revealed himself, saying: Anā Allāhu "I am God."

This tale of wonder of inverted fortune, hear;
Us, the beloved, with the (revivifying) breath of 'Īsā, slew.

10. To the slave's verse, wine drink. Thine, be no heart-straitedness!
On the head of worldly chattels, (be) dust after thee.

Perchance, more (than his due), Ḥāfiẓ's allowance (of wine) the Sāḳī gave,
That disarranged became the Maulavī's turban-tassel.

---

11. Ḥāfiẓ is here represented as a Maulavī.
The couplet means that the Sāḳī gave Ḥāfiẓ more than his (due) allowance.

518, (534).

1. (O beloved!) come; towards us this hatred exercise not;
For the light of ancient society,—— thou hast.

My counsel hear; for this pearl (of counsel) much better (is)
Than that jewel that, in the treasury,—— thou hast.

(O Sāḳī!) to the cry of the poor wine-drinkers come. (Them, give wine);—
For God's sake,—if the wine of last night—— thou hast.

But, to the profligates, thy face how mayst thou show,
Thou who,—the mirror of the sun and of the moon,—— thou hast?

5. O Shai<u>kh</u>! sense, keep; against the profligates speak not;
Lest that with God's love hate—— thou have.

(O Zāhid!) fearest thou not my fiery (burning) sigh?
Thou knowest, the woollen <u>kh</u>irḳa, (easily consumed)—— thou hast.

Ḥāfiẓ! I have not seen (verse) more beautiful than thy verse,
Which, in thy heart,—by the great Ḳuran (I swear),—— thou hast.

---

5. O Shai<u>kh</u>! of the profligates, complain not; their defect, reveal not; for whatever they do, God doeth.
Then, thou mayst say that hate thou hast with the decree of God, to whom evil thou imputest.

6. From پشمینه (wool) they make tinder. Upon the woollen <u>kh</u>irḳa, fire quickly seizeth.

519, (526).

1. In my eye, the eye-brow of one moon of form, I have made ;
The fancy of one fresh of down, I have pictured—— a place.

The hope is that the order of my love-play
May reach from that bow-eyebrow to the rank of—— a (beautiful) Ṭughrā.

From the hand, went my head ; from expectation, my eye consumed ;—
In desire of the head and of the eye of—— an assembly-adorner.

In that place where, with a glance, the lovely ones strike the sword,—
Wonder not, at a head which, hath fallen (severed) at—— a foot.

5. (From separation), perturbed is my heart ; fire to the khirḳa, I will set (and, from this, escape) :
Come, come ; for, glorious, it will make—— a spectacle.

Since, from His (the true Beloved's) face the (effulgent) moon in the bed-chamber is mine,
For the twinkling of the star (the illusory beloved) where is (even)—— a little solicitude ?

My heart's rein I, the darvīsh, have given to that one (God),
To whom, for any one's crown, or throne, is not (even)—— a little solicitude.

Separation or union—what mattereth it ? The Friend's will, seek :
For, from Him, (aught) beside (union with) Him, vain is—— a wish.

---

4. The second line may be :—
At a head which at the foot hath fallen (in obeisance), wonder not.

8. Separation, or union. Both are equal.
If He approve of separation, separation, seek ; if He approve of union, union, seek.

In the day of events (of death) make ye our coffin of the (lofty) cypress,
For, we go with the mark of—— a lofty one.

10. For scattering (on Ḥāfiẓ), through exceeding desire the fishers bring forth pearls,
If Ḥāfiẓ's bark should reach—— a sea.

520, (525).

1. By His (the true Beloved's) soul I swear that if power of (sacrificing) my life —— had been,
The humble offering of His slave, it—— would have been.

If foot-bound to His tress, my heart had not been,
In this dark dust-heap (this world), rest mine, how—— would have been?

Would to God by my door, like a flash of light, he had entered,
(So) that, on my two eyes his order current—— had been!

In face, like the (resplendent) sun of the sky, peerless of climes is He:
In heart, alas, that (only) a little kind He—— should have been.

5. Him, even in sleep, I see not. What room for (speaking of) union?
When this (union) might not be, (Him), we saw not. Would to God that (the beholding of Him in sleep)—— had been.

Confessor, in service to His stature, the (tongueless) cypress—— would have been,
If, to it, like the noble (ten-tongued) lily, tongue—— had been.

Forth from the screen, when would have fallen Ḥāfiẓ's wail (of lustrous verse),
If not fellow-companion of the birds, morning-singing, he—— had been?

521, (542).

1. If, kind (on our state), the heart of that Beloved had been, how well it—— would have been ;
For, if (kind) like that, He had been, not like this our state—— would have been.

If, me, head exalting and dear, time had kept,
That dust of His threshold, my throne of honour—— would have been.

The dust of His foot, what its price is, manifest—— would have been
If perpetual, precious life—— had been.

I would have said :—"The breeze of the Friend's tress, what is it worth?"
If, for every hair-tip, mine a thousand lives—— had been.

5. O Lord! the order of our heart-happiness, less how would it have been,
If, from the evil of time, its the mark of safety—— had been?

If, not the barrier of the water of my eye, the fancy of Thee had been,
Flowing in every corner, a thousand fountains—— would have been.

Would to God! me, the trace to His street, some one had given,
So that, of the garden and the rose-garden (illusory delights), independence —— would have been.

Would to God! forth from the screen, like a tear-drop, He had come,
So that, on my two eyes, His order current—— would have been.

If the Path, love's circle had not closed,
Not like a point, in the midst, heart-bereft Ḥāfiẓ—— would have been.

---

8. The second line occurs in Ode 520, c. 3.

522, (537).

1\. Perchance, with desire (of khilvat) by the marge of a pool, thou sittest not,
If not, every calamity, that thou experiencest, all thou experiencest from self-seeingness.

(I conjure thee) by God, Whose chosen slave, thou art,
That, to this ancient slave, none thou choose (prefer).

After this (together are)—we and beggary. For, at the head of love's stage,
To (wretched) way-farers (lovers) is no remedy save wretchedness.

Thee, the Khusrau of those moon of face, respect and shame did;
Afarīn on thee! for, worthy of a hundred such thou art.

5\. If, in safety, love's deposit I take, there is no fear;
Easy is the state of being void of heart (heart-bereft) if be not the state of being void of faith (infidelity).

If, as to the watcher's tyranny patience I exercise not, what may I do?
To (wretched) lovers, is no remedy save wretchedness.

From thy sincere slave, a disinterested word, hear,
O thou that, the cynosure of great ones, truth beholding, art!

A dainty one like thee,—pure of heart, pure of nature,—
That is best that, with evil men, thou sit not.

1\. O Heart-ravisher, Who, from exceeding independence, displayest not Thy face in the mirror, perchance, through desire Thou sittest by the bank of a (flashing) stream; and (for the injustice that, from the power of Thy beauty, heart-distracting, passeth over lovers)—giveth justice.

If not, the unjust blood becometh thy skirt-seizer; and every calamity that ariseth, ariseth from thee.

When from the place of khilvat into splendour Thou comest; and to the seekers, Thy face showest,—the lovers all begin "Oh woe is me;" and, like the half-slain bird, trepidation, display.

The second line may be:—

If not, every calamity that thou seest, thou seest, all from thyself.

3\. The second couplet occurs in c. 6.

8\. نازنینی may be written with:—

(*a*) the yā,e nisbat (the yā of affinity), in which case, there is no difficulty.

(*b*) the yā,e tankīr (the indefinite yā), " " difficulty.

Pity cometh mine that, to the spectacle of the sward, thou movest;
For, more pleasant than the red rose; and more fresh than the wild white rose, —— thou art.

10. O rose (beloved)! wonderful,—with (all) thy grace thou sittest with the thorn (the watcher);
Apparently, in it, the (good) counsel (of thy welfare), thou seest.

From the rose-garden, arose a morning breeze in desire of thee;
For, like the beautiful, red, beperfumed rose; and, like the wild white rose, fragrant—— thou art.

From left and right, the bottle-play of my (bloody) tears thou seest:
If a moment, on this spectacle-place of (my) vision, thou sittest.

O candle of Chigil! with this delicacy, and heart-alluringness—— thou art;
Worthy of the banquet-place of Khwāja Jalālu-d-Dīn,—— thou art.

چو signifies in case:—
(*a*) "when;" and the second line is the consequence.
(*b*) "like;" " " " predicate; and "a dainty one" is the agent to "sit not."

According to (*a*):—
Since thou art dainty, pure of heart, pure of nature,
That is best * * *

9. To the second line add:—
No need of the rose garden hast thou.

10. Otherwise—
O rose! wonderful,—through courtesy, thou sittest with the thorn (whence, save injury, naught cometh);
Apparently, in that (courtesy) the good counsel of time, thou seest.

12. شیشه‌بازی (bottle-playing) signifies:—
(*a*) a dance, in which, supporting on the head bottles full of rose-water, they dance; and allow none of the bottles to get out of place.
(*b*) sport, pastime.
(*c*) On the day of 'īds (a'yād), glass-makers put red water into bottles; and sell them to boys, who therewith sport.
(*d*) bloody tears, which, into his own bosom, the lover sheddeth.

13. Maulānā Jalālu-d-Dīn-i-Rūmī (*b.* 1207, *d.* 1273).

Taketh the patience of the heart of Ḥāfiẓ, the torrent of these streaming tears,
O pupil of my eye! come to my aid.

---

14. مثقله (the black of the eye) signifies :—
the pupil of the eye.
(*a*) If بینی be Persian—
Powerfulness hath reached perfection; and brought powerlessness of disaster.
O pupil of my eye! if thou approach and discover my powerlessness, thou wilt not turn thy face, from me.
(*b*) If بینی be Arabic—
O pupil of my eye! my readiness behold; and me, discover. For what taketh perfection, also taketh declination.

523, (545).

1. On the day of judgment, thee the sky happily aided;
Let us see—thanks, how thou mayst offer; in thanks, what thou mayst bring.

In love's street, kingly rank they purchase not
(Here) make confession of service; and claim of attendance.

That one who fell; and whose hand, God seized,
Say:—"(So that thy hand, God may seize) on thee, be it that the grief of the "fallen thou mayst suffer."

Sāḳī! with the reward for tidings of joy enter by my door,
So that, one moment, forth from my heart, grief thou mayst take.

5. In the highway of rank and of lordship is many a danger,
That (is) best that by this acclivity, light of burden, thou pass.

(Together are)—the Sulṭān and the thought of the army, and the passion for treasure, and (the pomp of the) crown:
(Together are)—the darvīsh, and tranquillity of heart, and the corner of ḳalandardom.

To the limit of thought and spirit is the success of desire;
From the king,—the liberal gift; from the grace of God,—aid.

One ṣūfī-istic word, I will utter; permission is there?
" O light of the eye! peace (is) better than war and dominion."

Ḥāfiẓ! from thy face, the dust of poverty and of contentment wash not;
For, better (is) this dust than the work of alchemy.

---

3. Unless one falleth, one cannot be raised.
Fall; and, thee, God will raise.

6. Ḳalandar. See Ode 58.

524, (547).

1. Two friends (holy travellers) good of understanding, and of old wine —— a quantity, two "mans,"
A little leisure, and a book, and—— a sward-corner.

For this, and the next, world I give not this state;
Though, (of carpers) momently, fall upon me—— a crowd.

---

1. باده (wine) signifies:—
Love which is the deposit (without charge) in the nature of holy travellers from the great Lord God, whereof their deeds give proof.

دو منی (two mans) signifies:—
one man (1 gallon) for each of the two friends.

(man) signifies:—
(*a*) forty sīrs (آثار)
(*b*) „ travellers.

The value of the man is:—

		℔
man-i-Tanris	=	6·34
„ Tabrīz	=	6·50 (Tahrān).
„ Bushahr	=	7·80
„ Shīrāz	=	12·68
„ Shāh	=	13·00 (Iṣfahān, Yazd).
„ Hind	=	82·13

فراغت (leisure) signifies:—
(*a*) being free from the world's vicissitudes.
(*b*) being void of attachment to property, to offspring, to relations, and to family.
Calamities breed calamities, whereof each one is a barrier to the Path.

كتاب (book) signifies:—
the book of God, wherein are written accounts of those gone before.

چمن (the sward) signifies:—
the world.

Since I know the decree——"First the Friend, then the Path,"—I desire a wise friend, so that we may be two wise friends together; and may, through the recollection of that ancient love (which is a deposit in the holy traveller's nature), scatter a great fire in our own nature; may, with delight and desire, pass life; may turn aside our perturbed heart from attachment to property or to person; and may with the book, which is the guide to the comprehending of the ancients and the moderns (متقدمين ; متاخرين), sit in a corner together.

Thus, may the doors of manifestations be opened; and the splendours of viewing face to face be gleaming.

Every one who, for the world's treasure, gave the treasure of contentment,
Sold, the (precious) Yūsuf of Egypt for—— a very paltry sum.

Come; for not less becometh the amplitude of this workshop (the world),
By the austerity of one like thee; or, by the profligacy of——
one like me.

5. On the day of events (of death), with (cheering) wine, 'tis necessary to tell one's grief;
For, on none, is reliance at—— a time like this.

Happy of heart, in a corner sit; and behold
That none keepeth in mind so strange—— a calamity.

In the hand of the mean (the watcher), I keep seeing my idol (the beloved);
Thus, the (vengeful) sky recognised the right of service of——
one like me.

In the mirror of the Picture-establisher (God), the hidden form, behold:
If, for thee out of the country of contentment, desire maketh——
a native land.

O heart! strive thou for patience. For God delivereth not
A seal-ring so precious (as patience) to the hand of—— an evil one.

10. From the fierce wind of vicissitude, one cannot see,
That, in this sward, hath been (even) a red rose, or—— a wild white rose.

From this simūm (blast of lust) that, by the garden-borders, passed,
Wonder! that (from the heart of love's lust) the colour of a rose remaineth, or the perfume of—— a jessamine.

---

3. "The paltriest price." See the Ḳurān, xii. 20.

4. "The world's workshop." See John, v. 17.
"My Father worketh hitherto; and I work."

6. This Ode was written when the Turkamāns had taken Shīrāz.

10. The wild white rose" signifies:—
the fair ore of Shīrāz.

I have heard that, for dogs, thou appointest a collar;
On Ḥāfiẓ's neck, why placest thou not—— . a rope?

Ḥāfiẓ! in this calamity, ruined became time's temper;
Where is the thought of a physician; or the judgment of—— a Barhaman?

---

12. The Ḥadīṣ saith:—
The world is carrion; they that seek it are dogs.

13. Barhaman signifies:—
(*a*) a "brahmin."
(*b*) an ardent lover.
(*c*) a very learned man.
See Ode 556, c. 5.

525, (546).

1. Not, in all the cloisters of the magians, is like me——
a distraught one
(In) one place, the khirka (my existence is) the pledge for wine; the book (the heart in)—— another place.

The heart, which is a royal mirror, hath (by worldly affairs and by the dross of sin) a great dust, (the prohibitor of divine bounty);
From God, I seek the society of—— one, luminous of opinion.

From my eye to the skirt, I have established streams (of tears), so that, perchance,
In my bosom, they may place—— one, straight of stature.

The bark (-shaped) cup, bring; for, without the Beloved's face,
From the heart's grief, every corner of the eye hath become——
a great ocean (of tears).

5. By the hand of an idol, wine-selling, repentance I have made;
That again, wine I drink not without the face of——
a banquet-adorner.

The mystery of this subtlety, perchance, the candle will bring to its tongue;
If not, for speech, the moth hath not (even)——
a little solicitude.

To me, mistress-worshipping, speak not of aught beside;
For, beyond her and the cup of wine, for none is mine, (even)——
a little solicitude.

---

1. دیر مغان signifies :—
This world, the place of discovering the absolute existence.

خرقه (mantle) signifies :—
The existence of the holy traveller, the end of whose travelling of the stages of tarīkat is the beginning of entrance into love's mansion.

دفتر (book) signifies :—
the traveller's heart, darkened with thought and deliberation.

2. The "one luminous of opinion" signifies :—
the murshid.

If of the way of its (beauteous) eye, the narcissus boasted,—grieve not (for, vision, it hath not);
The man of vision goeth not in pursuit of—— a non-see-er.

How pleasantly to me came this tale when in the morning time, said,
At the door of the wine-house, with drum and reed,—— a Christian:—

10. "If the being a musulmān be of this sort that Ḥāfiẓ is,——
"Alas, if, after to-day, be—— a to-morrow."

---

10. In the second line, is denial of the resurrection. Therefore, Ḥāfiẓ put the words in the mouth of a tarsā (c. 9), which signifies a Christian, an infidel, a fire-worshipper.

In Sir Gore Onsley's notices of Persian poets, 1846 (p. 32) this couplet is quoted. See Ode 556, c. 7.

526, (548).

1. Last night, in sleep, I saw that forth, a great moon—— had come,
From the reflection of the face whereof, to an end, the night of separation—— had come.

The explanation is what? The much journeyed Friend (the true Beloved) arriveth;
O would that by my door, He, splendour-giving and adorned,—— had come!

My Sāḳī, auspicious of omen!—whose mention be for good——
Ever, by my door, with the goblet and the cup, he—— used to come.

Happy, had it been if, in sleep, his native land he had seen;
So that the guide to us, the recollection of its association—— would have come.

5. That one who, thee, road-guide to stone-heartedness, made,
O would that against a stone (so that he might fall), his foot—— had come.

If, with force and gold, to our hand, the bounty of eternity without beginning (union with the true Beloved) had come,
The water (of life) of Khizr, Sikandar's portion—— would have come.

My soul, I would have scattered for Him, that Heart-cherisher, if,
Like the pure soul, splendour-displaying, into my bosom, He—— had come.

(O true Beloved! wherefore fleest Thou?) Be memory of that time, when, from roof and door, to me,
The message of the Beloved and the letter of the Heart-ravisher,—— used to come.

---

2. Couplets 1 and 2 form a ḳiṭa'band.

3. See Ode 249.

6. Not by man's choice or power, is union with the true Beloved. Whatever in eternity without beginning is decreed, the portion becometh.
"Honour, Thou givest to whom Thou wishest; whom Thou wishest, Thou degradest."
Ḳurān, P. Discourse, Section viii "Opinions of the A'shariyyīn," clause i.

7. Beyond limit, is my desire of union.

Such power of tyranny, Thy watcher where would have obtained,
If, one night, to the Ruler's door, an oppressed one—— had come?

10. Love's desire, how know the immature ones of the Path?
One of ocean-heart (generous) seek; and a bold one (who is)—— a chief.

If, in **Ḥāfiẓ's** way, another had written,
Agreeably to the nature of the king, skill-cherishing, it—— would have come.

527, (550).

1. 'Tis a time when expectant, us—— thou keepest;
Not in the way of others, thy slaves,—— thou keepest.

Not opened towards me became the corner of the eye of thy satisfaction;
Like this, the honour of those possessed of vision—— thou keepest.

(O true Beloved!) from the stain of grief (of separation) from Thee, escaped neither the rose nor the bulbul in the garden;
All clamouring, garment-rending,—— Thou keepest.

Best that Thou cover up that arm when, for the sake of colouring,
In the heart's blood of those full of skill, Thy hand—— Thou keepest.

5. O heart! the father of experience of the end, thou art. Wherefore (is it that),
Desire for the love and the fidelity of these youths—— thou keepest?

Departed heart and faith; but truly I cannot speak,
For in respect of them (heart and faith), me, consumed of heart,—— Thou keepest.

Though, profligacy and depravity are our sin, yet,
A lover spake, saying:—"On them (profligacy and depravity), the slave—— Thou keepest."

O thou that, in the coloured tattered garment (of the Ṣūfī), seekest the delight of the presence (of God)!—(it, how mayst thou obtain?)
Wonderful! by those void of knowledge, hope of satiation—— thou keepest.

10. O eye and lamp! since the narcissus of the garden of vision thou art,
With me, heart shattered, the head heavy wherefore (is it that)—— thou keepest?

Since, to the rose and to the bulbul, the breeze breathed the page of Thy beauty (and therewith made them acquainted),
Distraught of state and expectant, all—— Thou keepest.

---

5. O heart, much experience, thou hast.

From the mine of the other world, is the jewel of the (world-viewing) cup of Jamshīd (the Ārif acquainted with m'arifat);
From the clay of the pitcher-makers (dry zāhids), desire (for this jewel vainly) —— Thou keepest.

Ḥāfiẓ! in reproach, abandon not the day of safety;
From the passing world, what expectation (is it that) —— thou keepest?

528, (549).

1. One morning to the garden I went a rose to pluck,
Suddenly, came to my ear the clamour of—— a bulbul.

Like me, wretched, in love for a rose, entangled he was;
And into the sward, by his plaint, cast—— a clamour.

Momently, in that garden-sward, I sauntered;
On that rose and bulbul, I kept—— a-musing.

The rose became the lover of the thorn; and the bulbul, the associate of love (and its pain);
Not a change to this (the rose); nor to that (the bulbul),—— a change.

5. When, in my heart, the bulbul's voice impression made,
I so became that mine remained not—— a particle of patience.

Of this garden, many a rose keepeth blossoming. But,
From it, without the calamity of the thorn, none plucked—— a rose.

Ḥāfiẕ! of this centre-place of existence, have no hope;
A thousand defects, it hath; it hath not—— a single excellence.

529, (553).

1. With this beauteous writing that on the rose of thy cheek——
thou drawest,
On the page (leaf) of the rose, and of the rose-bed, the line (of effacement)
—— thou drawest.

My tear, sitting in the fold of the hidden house,
From within the seven screens to the market (of renown)—— Thou drawest.

By the perfume of thy tress, the sluggish mover like the (soft) morning breeze,
Momently, in bond and chain into (swift) action,—— Thou drawest.

Momently, in recollection of that lip, wine of hue; and of that intoxicated eye,
Me, from khilvat to the vintner's house,—— Thou drawest.

5. (O true Beloved!) Thou saidest:—"Thy head bound to our saddle-strap is fit:"
'Tis easy (here is my head), if the trouble of this load,—— Thou endurest.

With (against) Thy eye and eye-brow, what deliberation of heart may I make?
Alas this bow that, against me miserable,—— Thou drawest.

Come back! so that, with Thy cheek, far I may put the evil-eye,
O fresh rose, that, from this thorn (Ḥāfiẓ, possessed of imperious lust), Thy
skirt—— Thou drawest.

Ḥāfiẓ! from the favour of time, what more seekest thou?
Wine thou tastest; and (through the hand) the heart-possessor's tress——
thou drawest.

---

1. Thy beauty effaceth the beauty of the rose.
2. "The seven screens." See Ode 364, c. 5.

530, (553).

1. To me, from the heart-ravisher who will convey the kindness (of a letter) of——
a pen?
The foot-man of the wind is where,—if he still doeth—— a kindness?

No complaint (only mention), I make. But, the cloud of mercy of the Friend,
To the field of liver-thirsty ones, gave not (even)—— a little dew.

In love's path, I considered that the deliberation of wisdom
Is like a little night-dew, that, on the sea, draweth—— a mark (wrinkle).

Come; for, though my khirka is the endowment of the wine-house,
Of the property of endowment, thou seest not to my name (even),——
a diram.

5. For one reed of his candy, why purchase they not that one (Ḥāfiẓ)
Who, a hundred sugar-scatterings, made from the reed of——
a single pen?

From hypocrisy, my heart took (flight); and the drum (was) beneath the blanket;
Come, so that at the wine-house door, I may up-lift——
a great standard.

Love's pain knoweth not the road-sitting physician (the dry zāhid; the ṣūfī, void of wisdom):
O one dead of heart! go; to hand get—— a Masīḥ-breath.

O heart (Sāḳī)! head-pain giveth the tale of how and why;
The cup (of pure wine) take; and, from (the care of) thy own life, rest——
a moment.

Come (and drink wine). For the time-recogniser selleth two worlds (this and the next),
For one cup of pure wine; and for the society of—— a lovely idol.

---

6. طبل زیر گلیم (the drum, beneath the blanket) signifies:—
remaining concealed from some one.

7. "One of Masīḥ-breath" signifies:—
the murshid.

10. Not love's way is ever pleasure and ease;
If, our companion, thou be, drink the poison of— a great grief.

O king! in Ḥāfiẓ's hand is naught worthy of thy value
Save the supplication of a night; and the prayer of— a morning.

---

11. See Ode 544, c. 3, 15.

531, (582).

1. From the street of the friend (the perfect murshid), came the fragrant breeze of the nau-rūz (guidance in the Path to God);
From this breeze, if thou desire aid, the lamp of the heart,——
thou mayest kindle.

If, like the red rose, a particle of (red gold) thou hast, for God's sake, expend it in pleasure;
For caused Ḳarun's errors, the passion for—— gold-gathering.

A wine like the pure soul, I have; yet its detraction, the Ṣūfī maketh:
O God! let not ill fortune be the sage's portion—— (even one day)!

Seeking the path of (the true Beloved's) desire is what? 'Tis the abandoning of our own desire;
The crown of sovereignty is that which from this abandoning,——
thou stitchest.

5. The lament of the turtle-dove by the marge of the stream, I know not wherefore it is:
Perchance, like me, a grief it hath—— night and day.

Separated became thy sweet friend (the murshid). O candle! now, sit alone
For this the sky's decree is whether thou be content; or whether——
thou consume.

---

1. The nau-rūz, the first of the month Ferwardīn (March), when the sun is in Aries, and is a festival instituted by Gabrs, lasting from three to six days.

It is said that on this day:—
(*a*) Jamshīd (B.C. 800) entered the palace of Persepolis (Takht-i-Jamshīd, or Iṣṭakhar) which he had built; and that he ordered the day to be kept as a feast.
(*b*) God began the creation, and ordered the planets to move in their orbits.
On this day, the king attended by his nobles and by the army marcheth out of his capital; revieweth the army; receiveth tribute and presents; and giveth dresses of honour to the chief nobles.

The nau-rūz is known as:—

nau-rūz-i-Jamshīd	'īd-i-bahār
'īd-i-sulṭānī	„ „ nau rūz
„ „ ḳadīm	„ „ Jamshīd.

The day of the new year (observed by Muslims, Parsis, Armenians) is the day on which the sun entereth Aries (the first mansion). The Jews observe the festival ten days later.

Within the screen, speech I utter; forth from thyself, like the rose-bud (from the bud) come;
For, not more than a space of five days, is the order of the chief of—a nau-rūz.

Excluded from the means of joy, in wonder of knowledge, one cannot be;
Sāḳī! come; to the fool arriveth the largest—— victual-portion.

O heart! go; wine drink; and profligacy and the abandoning of hypocrisy practise:
For a Path better than this, I wonder whether—— thou mayst learn.

10. To the garden, go that, from the bulbul, love's mysteries thou mayst take to mind;
To the assembly, come; so that from Ḥāfiẓ, ghazal-singing,—— thou mayst learn.

The Burhān-i-ḳāṭi', the Farhang-i-Jahāngīrī, the Anjuman Arā, and others, are of opinion that the new year began on Urmuzd-rūz, the first day of Farwardīn (March).

From the first to the sixth day was called—nau-rūz-i-kūchak; from the seventh to the twelfth,—nau-rūz-i-buzurg.

When the sun entereth the vernal equinox is the nau-rūz.

8. "The fool." See Ode 549, c. 4.

532, (551).

1. (O Sāḳī!) of that (pure) wine of love (for God) whereby matured becometh every immature one,
Although it is the month of Ramaẓān (so that I may escape from this immatureness and to matureness, attain) bring—— a great cup.

Passed days, since the hand of me miserable clasped not,
The leg of one box-tree of stature; the arm of—— one silver of limb.

O heart! though the fast (of Ramaẓān) be the dear guest,
Regard its society a gift; its going—— a favour.

Now (in the Ramaẓān), to the cloister-door fleeth not the wise bird,
For, at every assembly of exhortation, is placed—— a snare.

5. No complaint, do I make of the zāhids, ill of nature. The way is this:—
That, when a (bright) morning dawneth, in its pursuit falleth —— a (dark) evening.

---

1. Drawing the raw juice from the grape, they put it into jars which awhile they bury.
When the fermenting juice gathers foam, they consider it mature.
On the wine in the jars, they sprinkle willow-ashes; and wait for the dregs to settle and for the pure wine to rise.

They call:—
(*a*) مي خام "the pure (raw) wine:" this, they sell to the rich.
(*b*) رواق "ravāḳ," the liquor produced by distillation of the dregs. This has neither the strength, nor the flavour, of مي خام

ماه رمضان (the month Ramaẓān) signifies:—
austerity and piety, whereby purifying and the power of seeing clearly are gained. See Ode 113, c. 1.

That love, that descendeth the palate of the immature one, freeth him from immatureness; and by its own matureness, maketh him mature.
Though it is the time of austerities; and love's burden, I am not fit to bear, bring a cup, that may make mature our immatureness; and may quench the bitterness of the palate.
This is from exceeding desire, and exceeding bitterness of palate.

5. The enemy in pursuit of the zāhid, is his own ill-nature. Doubtless, he will receive the requital of his ill work. Of the zāhid, intent on my injury, I complain not.
The (bright) morning I am; he is the (dark) evening.

When, to the spectacle of the sward, my Friend moveth,
O footman of the breeze! from me to him, convey—— a message.

A companion, who night and day drinketh pure wine,—where?
Is it that he maketh recollection of—— a dreg-drinker?

O Ḥāfiẓ! if the justice of the heart, thee the Āṣaf of the age give not,
With difficulty, thou bringest to hand thy desire through——a great selfishness.

---

7. "The dreg-drinker" is Ḥāfiẓ.

533, (557).

1. In the morning time, a way-farer, on the confines of——a land,
Kept saying this enigma to—— a companion :—

"O Ṣūfī! pure, becometh wine at that time,
"When, in bottle, it bringeth forth (accomplisheth)——a forty days' space."

If the finger of a Sulaimān be not (to wear it),
What special excellence giveth the engraving of—— a seal stone?

A hundred times, vexed is God with that khirḳa,
Whereof, a hundred idols (of hypocrisy) are in—— a sleeve.

5. Dark became the inward parts. It may be that, from the hidden,
A lamp, may uplift—— a khilvat-sitter.

Though (only) a name, without trace (of reality), is generosity,
(Yet), thy need present to—— a noble one?

O Lord of the harvest! recompense shall be thine,
If, a little pity, thou show to—— a (poor) corn-gleaner.

In none, I see pleasure and ease;
Neither, the remedy for a heart; nor, the pain of (working for)——
a faith.

Neither hope of loftiness to the (lofty) spirit;
Nor love's picture on the tablet of—— a fore-head.

---

2. Without labour, ma'rifat and divine mysteries cannot be acquired.

5. Khilvat. See Ode 67.
Khirḳa. " " 124.

6. نازنینی (a noble one) signifies:—one daintily reared in luxury.
Perchance, he may pity thee.

10. Neither for Ḥāfiẓ, present—reading (the Ḳurān) and khilvat;
Nor for the sage,—— a knowledge of certainty.

The wine-house-door (the threshold of the perfect murshid), show; so that I may inquire,
My own end from—— a fore-see-er.

Although the way of lovely ones is cruel (haughty) of nature,
What will it be if thou be content with—— a sad (humble) one?

---

11. "The fore-see-er" signifies:—
the murshid.

12. This is the second Ode in which the name of Ḥāfiẓ is omitted in the last couplet.
See Ode 505, c. 14.

534, (561).

1. Since my Sulaimā went to 'Irāḳ.
Through love for her, I meet with what I meet with,—(the pain of separation).

Ho! O camel-driver of the friend's litter!
Towards your riders (of the camels of the kārvān), great hath become my longing.

From not seeing the beloved, blood became my heart;
Now evil befall the days of separation!

Into the Zinda stream (of Iṣfahān), cast thy wisdom; wine, drink,
To the shout of youths of 'Irāḳ.

5. O minstrel, sweet singer, sweet speaker! prepare
An 'Irāḳ note in Persian verse.

Back to my recollection, youthfulness bring—
The sound of the harp and the hand-waiving of the Sāḳī.

The remaining wine, give, so that, intoxicated and happy of heart,
My remaining life, I may scatter (as a sacrifice) on friends.

Sāḳī! come; me, the heavy riṯl give;
God give thee to drink from a full cup.

A moment, with well-wishers, be concordant;
Affairs of concord, plunder reckon.

10. The spring of life is passed in the sward of thy care:
O time of union! God protect thee.

---

1. In Arabic, are:—
couplets 1, 10, 11, 14, and 15; and the second lines of couplets 2, 3, 8.
Sulaimā signifies:—little Salmā.

8. "Riṯl." See Ode 557, c. 1.

Opportunities of union passed without our being aware;
Behold! now, in the essence of separation, I am.

O daughter of the vine! the pleasant bride, thou art;
But, sometimes, worthy of divorce, thou art.

The lonely (un-married) Masīḥā, it suiteth
That, fellowship with the sun, he should make.

Me, from union with chaste damsels, old age forbideth.
Save the kissing of the cheek, and the embracing (of the person).

15. My (scanty) tears after (separation from) you, regard not mean;
For, from (small) streams, many a (great) sea is collected.

Not our lot, is the union of friends;
Ḥāfiẓ! ghazals of 'Irāk, utter.

535, (556).

1 In the morning, to the breeze, I uttered the tale—— of my longing;
The address (of reply) came saying:—"A relier be on the favours—— of Lordship."

Not that tongue is the reed's that love's (great) mystery it may unfold,
Beyond the limit of narration, is the explanation—— of longing.

To Lailā's tress, bind thy heart; with (distraught) Majnūn's reason, do thy work (of love);
For, for lovers, injury hath the words—— of wisdom.

Ho! O Yūsuf of Egypt (the beloved), whom sovereignty (of Egypt) kept engaged!
Ask the father (Y'aḳūb),—where went at last—— filial love?

5. In the sorcery of the tempting glance, (is) a remedy-giver, and a pain-exciter,
In the coil of the musk-diffusing tress, (is) a heart-easer and—— a heart-enslaver.

In the nature of the beautiful, old world, compassion is none;
From its love, what seekest thou? In it, what desire —— attachest thou?

In this market (of the world), if a profit there be, 'tis with the happy darvīsh:
O God! me, happy make with darvīshness, and—— with happiness.

(O darvīsh!) the key of the treasure of purpose is the prayer of the morning, and the sigh of the evening;
By this path and way, go; so that, with the Heart-possessor (God),—— thou mayst join.

---

3. When Ḳāis became distraught through love for Lailā, he was called Majnūn.
Majnūn signifies:—
one distraught with love $\frac{\text{true, or divine.}}{\text{illusory, or profane.}}$

7. darvīshī signifies:—
the state of being a darvīsh,—contentedness * * *

A Humā like thee, lofty of rank, and greed for the (rotten) bone how long?
Alas that shadow of fortune, that, on the mean,—— thou castest.

10. Ḥāfiẓ! to the lovely ones, give not thy heart. Behold those deeds of unfaithfulness,
That, to the men of Khwārazm, did the saucy ones—— of Samarḳand!

To the verse of Ḥāfiẓ of Shīrāz, dance and whirl
Those dark of eye of Kashmīr, and the saucy ones—— of Samarḳand.

---

9. نا اهل (the mean) signifies :—
 (*a*) the watcher.
 (*b*) love of the world.

هما (the Humā) signifies :—
 (*a*) the beloved.
 (*b*) the rank of man.
 See Ode 50.

536, (554).

1 O Sāḳī! 'tis the shade of the cloud, and spring, and the stream-bank;
I say not, do what. Of the men of heart (Ṣūfīs), thou art. Do thou thyself—— say.

From this picture (of outward Ṣūfīs), cometh not the perfume of one colouredness (constancy). Arise,
With pure wine, the (deceit-) stained and tattered garment of the Ṣūfī,—— wash.

Mean of nature, is the world; on its generosity, rely not;
O world-experienced one! from the mean, stability of foot do not thou—— seek.

Thy ear open. For, this lament, the bulbul saith:—
"Khwāja! deficiency commit not; the rose of the grace (of God)—— smell."

5. Thee, two counsels I make, Hear; and a hundred treasures bear away:
"By the door of pleasure, enter; in the path of defect, do not—— strive."

The true Beloved's face, thou seekest? Fit, the mirror (of the heart) make;
If not, ever blossometh not the (red) rose and the wild (white) rose from (hard) iron and from—— (base) brass.

Before that, dust in the wine-house thou becomest
In the pavilion of the wine-house, a space of one or two days,—— strive.

For thanks for that, that again to spring thou hast reached,
The root of goodness, plant; the rose of the grace (of God)—— smell.

Thou saidest:—"From our Ḥāfiẓ, cometh the perfume of hypocrisy:"
Āfarīn be on the breath for well thou broughtest—— a great perfume.

The second line may be:—
I say not do what. If a man of heart thou be, do thou thyself say.

537, (559).

1. The salutation of God—as long as nights recur (till the judgment day);
And as long as the lutes of two, or three, strings respond (to each other; or to the singer)——

On the valley of Arāk, and on him who is therein;
(On) my dwelling on the bend of the hill above the sands!

The prayer-utterer for travellers of the world, I am;
Constantly and perpetually, I pray.

O God! in every stage whereto he turneth his face
Him, in Thy eternal protection, keep.

5. O heart! bewail not. For, in the chain of His tress,
The distraught state is all collectedness (tranquillity).

Of ardent love, I die. O if information were mine!
O when will the bringer of happy news speak of union?

---

1. In Arabic, are—
couplets 1, 2, 6, and 7; and the last lines of couplets 3 and 13.

As long as nights are established; as long as the sūras and the precepts of the Ḳurān are the support to the lips of Muslims; as long as the Ḳurān is the support of the world whose goal is eternity.

If جاريت (meaning در گرفتن to choose) be read for حاريت —
The salutation of God as long as nights recur; as long as I choose the Ḳurān and its precepts.

Since Ḥāfiẓ was a rememberer (Ḥāfiẓ) of the Ḳurān for whom is ever the reading (with a view to a remembering) of the Ḳurān, he said:—
As long as I read the Ḳurān, salutation * * *

2. Arāk. See Ode 499, c. 5.

If للوى be taken as a proper noun, the second line will be:—
On my dwelling on the sands of the Liwā.

Couplets 1 and 2 form a ḳiṭa'band.

5. Since by the exigency of the revolution of the sphere, traitor, crab of gait, the perturbed state is the source of tranquillity,—love for Thee is doubtless my ease; and the mention of Thee, my grief-consoler.

6. Would to God news were mine when the messenger would give news of union! Though the address of the angel of death is certain—for, daily, he crieth out; yet, through the defect of humanity, he is not heard. Nay, the thought of death entereth not the mind.

For, at all times, love for Thee is my rest;
In every state, remembrance of Thee is my consoler.

Till the judgment-day, the black point of my heart—
Be it not void of consuming and of distraughtness for Thee!

Union with a King like Thee, how may gain,
I, bad of name, profligate, careless?

10. From Thy down, a hundred other beauties increase:
Be Thy life a hundred illustrious years!

Āfarīn be on that Painter of power,
Who, around the (full) moon, draweth the line of a crescent (a new moon)!

That thou be is necessary. If not, easy is
The loss of capital, of rank, and of wealth.

God knoweth Ḥāfiẓ's intention;
God's knowledge (of my wants) is sufficient for me (without my asking).

Ever the angel of death pursueth man, crying الرحيل الرحيل depart! depart!
From exceeding carelessness, this call (of death), we hear not. Death is he who causeth the seeker to reach the Sought.
When shall I obtain news that, from the world's assembly, I may turn my face; and, in union with the true Beloved, join; and ever in Him bind myself.

10. جلالي signifies:—
the name of a Persian era taken from Jalālu-d-Dīn, a King of Persia.

11. هلالي signifies:—
resembling (belonging to) the new moon.

538, (560).

1. A salutation, like the pleasant perfume of friendship,
To that man of—— the eye of light:

A salutation, like the light of the heart of the pious
To that candle of the khilvat-place of——piety.

None of my fellow-companions in his place, I see;
With grief, my heart is become blood. Sāḳī (the murshid)! where art thou?

The wine, ṣūfī-overthrowing, they sell——where?
For, in torment, I am from the hand of austerity of——hypocrisy.

5. The covenant of society, the companions have so shattered,
That thou mayst say:—"Verily, hath not been——friendship."

Thy face, away from the street of the magians, turn not. For, there,
They sell the key of the opening of difficulty.

Although within limit, the bride of the world hath beauty,
Beyond limit, she taketh the way of——unfaithfulness.

My shattered heart——if it's be a desire,
Desireth not, from those stone of heart,——a mūmiyā,ī.

Thee, the chemistry of happiness, I will teach;
From bad fellowship,——separation, separation!

10. O lust of greed! if thou leave me,—
Great sovereignty (contentment) I will make in——beggary.

Ḥāfiẓ! of time's violence, complain not;
O slave! what knowest thou——divine work?

---

3. To the second line, add:—
That, from thee, my desire I may gain.

8. Mūmiyā,ī signifies:—a preserving substance wherewith mummies are preserved.

539, (558).

1. In the morning, the invisible speaker of the wine-house with fortune-wishing,
Said :—"(O Ḥāfiẓ!) come back; for an old friend of this court thou art."

Like Jamshīd, a draught of wine, drink, so that, of the mystery of the angels,
Thee, the ray of the cup, world-viewing, may give news.

At the wine-house door, are Ḳalandar-profligates,
Who take (away); and give the imperial diadem.

Beneath the head, the brick; and the foot on the summit of the seven stars (Pleiades):
Behold the hand of power; and the dignity of——one possessed of dignity!

5. (Together are)—our head and the door of the wine-house, the side of the vault whereof
(Is) uplifted to the sky, (though) the wall be of this lowliness.

O traveller of the Path! to the beggars of the wine-house door,
Courteous be if, acquainted with the mysteries of God, thou be.

O heart! if thee, the kingdom of poverty, they give,
Thy least territory will be from the moon (above) to the fish (beneath supporting the earth).

Without the road-fellowship of Khizr, this path travel not;
'Tis the ẓulmāt; fear the danger of road-losing.

The door of poverty, thou knowest not (how) to beat. From the hand, let not go,—
The seat of Lordship, and the royal assembly of Tūrān.

---

9. Thou knowest not how they acquire poverty.
Muḥammad said :—Al fakhru fakhrī, poverty is my glory.

10. O Sikandar! (patiently) sit; useless grief, suffer not;
For, thee, the water of life, they give not (even) on account of sovereignty.

Ḥāfiẓ, crude of greed! of this tale, have shame:
What is thy work, reward for which two worlds thou desirest?

---

10. By his own work, every one reacheth to his desire.

540, (563).

1. Alas! full, full of pain is my heart,—— a plaister!
O God! through loneliness, to (giving up) life my heart hath come;—— a companion!

From the swift moving sky, hope of ease, hath who?
O Sāḳī! a cup bring, so that I may rest—— a while.

Arise. To the saucy ones of Samarḳand, let us give our heart;
For, from its breeze, the fragrance of the river Mūliān (the Oxus) cometh—— anon.

To a wit, I said:—"Behold these circumstances." He laughed and said:—
"A work, difficult; a state, the father of wonders; perturbed,—— a world."

5. In the pit of patience, for that candle of Chigil, I consumed;
Of our state, the King of the Turkāns (Tūrāns) is careless. Where—— a Rustam?

In the Path of love-play, calamity is safety and ease;
Wounded be that heart that with (on account of) pain desireth—— a plaister!

No path, into the street of profligates, is for the man of desire and indulgence
A wayfarer is necessary,—a world-consumer; not a raw one, without—— a grief.

In this dusty world, to hand cometh not a man;
It is necessary to make another world, and anew—— a man.

Ḥāfiẓ! before (in comparison with) love's independence what weigheth thy weeping?
For, in this deluge, the seven (all the) seas (of the world) appear (only)—— a little night-dew.

---

3. Samarḳand. See Ode 535, c. 10, 11.

5. Chigil (Turkistān) is famed for its lovely women.
Reference is made to Rustam's liberating his nephew Pishīn (son of Kay Khusrau) from a pit into which Afrāsiyāb had cast him, because he had secretly married his daughter.

541, (555).

1. Sāḳī! come; for the goblet of the tulip hath become full of wine:
Mutterings,—how long? raving words——till when?

Pride and disdain, abandon. For Time hath seen
The wrinkling (in decay) of the robe of the Ḳaiṣar; and the abandoning (in death) of the crown of Kay.

Sensible be; (drink wine). For the bird of the sward became intoxicated (with love for the rose). Ho!
Vigilant be; for the sleep of non-existence is in pursuit. Alas!

O branch of fresh spring! gracefully thou wavest;
Be it not that distress (be) thine from the torment of the wind of December.

5. On the kindness of the sphere, and its way, reliance is none;
O woe to that one who became safe (careless) of its deceit!

(O Zāhids!) to-morrow (after death), the wine of Kauṣar is for us; and the ḥūr;
To-day (before death), the Sāḳī (the murshid) moon of face; and the cup of wine (of love).

Recollection of the covenant of youth, the morning breeze giveth;
O kind youth! me, the life-elixir that pain taketh, give.

The pomp and the sovereignty of the rose, regard not. For, scattereth
The chamberlain of the breeze every leaf of it beneath the foot.

To the memory of Ḥātim Ṭai (the perfect murshid), give the cup of one 'man' (two gallons),
So that we may fold up the black book of the misers (void of God's bounty, ignorant of His love).

10. That wine that, to the ruddy Arg̱havān, gave colour and grace,
Casteth out in sweat from His face the grace of His nature.

---

6. "Ḥūr." See Ode 566, c. 5.
9. "Man." See Ode 25, c. 2; 524, c. 1.

To the garden, take the cushion. For, in service, like attendants,
The cypress is standing; and loin-girt is the reed.

Listen how the minstrels of the sward have made true (in accord)
The note of the lyre and of the harp; and the voice of the lute and the reed.

For wine (of love for God), pledge the things of time;
For, of the man of the Path, hath remained naught.

Ḥāfiẓ! the tale of magic of thy sweet deceit (thy lustrous verse) hath reached,
To the limits of Egypt and of Chīn, and to the boundaries of Rūm and of Rai.

---

11. The girdle of the reed is its mass of tuft-like flowers.
See Ode 564, c. 2.

14. Rūm is that part of Turkey included in the old Roman Empire.
Rai (Rhages) is a ruined city near Ṭahrān: in Khurāsān is another Rai.
This Ode is considered a genuine example of the dialect of Shīrāz.
Kay was the third King of the Kayān race. In 550 B.C., amid the mountains of Media, he defeated Afrāsiyāb, King of the Turāns.

542, (565).

1. 'Tis a city full of graceful ones; and, on every side,—— an idol,
O friends! 'tis love's salutation, if ye make—— a bargain.

More fresh than this, the sky's eye seeth not a youth;
In the hand, none beheld more beautiful than this—— an idol.

Created of soul, who shall have seen a body?
On this skirt, of these dusty ones be not—— a particle of dust!

The shattered one like me, from before thyself wherefore drivest thou?
For great expectation is mine, of a kiss, or of—— an embrace.

5. Know the wine is without alloy; haste; the time is opportune;
Another year, who hath hope of—— a new spring?

In the garden, companions like the tulip and the rose,
Each a cup taken to the memory of the face of—— a friend.

This knot, how may I loose? This mystery, how may I unfold?
A pain, and a severe pain; a work, and—— a difficult work.

O lovely face! than the rose, a hundred-fold more lovely thou art,
O Lord! path to Thy skirt, gain not—— a thorn!

In the hand of the tress, of a saucy one, is every thread of Ḥāfiẓ's hair;
'Tis difficult to dwell in—— a land like this.

543, (566).

1. O breeze! the perfume of that musk-scented tress—— thou hast;
As the token, thou stayest; for its perfume—— thou hast.

My heart, wherein is the jewel of the mysteries of beauty and of love,
To thy hand, one can give, if it, well—— thou keepest.

(O beloved!) befitteth thee a ḳabā, beauty-boasting; and that only,
For, like the rose, all the way of colour and of perfume,—— thou hast.

Of kingdoms of beauteousness like the sun, to boast
Reacheth (befitteth) thee; for slaves, moon of face,—— thou hast.

5. In respect of those pleasant innate qualities (of thine), one cannot speak at all,
Save this, that watchers, austere of nature,—— thou hast.

O rose (the beloved)! agreeable to thee how falleth the melody of the bulbul (the lover),
When, to the birds (the watchers), nonsense-uttering, thy ear—— thou hast?

Distraught, became my head by thy draught. Sweet be it to thee!
Of what wine is this indeed that in the pitcher,—— thou hast?

O cypress of the rivulet! of thy arrogance, boast not;
For, if to him thou reach, low with shame thy head,—— thou wilt have.

For Him (the true Beloved), I prayed. Laughing beneath His lip (covertly) He spake,
Saying:—"Who art thou? With Us, what talk (is it that)—— thou hast?

10. If, to the wind, time give all the musk of Khutan,
A sacrifice for thee, who, the line of down and the musky (black) mole—— hast.

Ḥāfiẓ! from the cloister-corner, seek not love's jewel;
Outside (the cloister), plant thy foot, if inclination for search,——thou hast.

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4. "Reacheth." See Ode 249, c. 1.

544, (568).

1. For the sake of love's existence are man and Parī,
A little (pure) desire, show, so that a great happiness (in attaining to true love) thou mayst achieve.

Since, prepared of vision, thou art not,—union, seek not,
For, no good doeth the (world-viewing) cup of Jamshīd at the time of being without vision.

The wine of the morning draught, and the sweet sleep of dawn, how long?
(For pardon), strive—by the supplication of mid-night; and, with the weeping of the morning.

(O beloved!) come; and, from us, with the capital of thy beauty, sovereignty purchase;
Careless of this matter, be not, lest sorrow thou suffer.

5. Khwāja! strive; portionless of love be not;
For none buyeth the slave with the defect of being void of skill.

When a door to astonishment had every news that I heard,
After this (together are)—I and intoxication, and the way of being void of news.

O dainty one, sorcery-player! what doll art thou thyself?
Neither in front of the eye art thou; nor hidden from vision art thou.

A thousand holy souls consumed on account of this jealousy,
For, every morning and evening, the candle of another assembly thou art.

Turneth calamity the prayer of the corner-sitters;
With a corner of thy eye, at us (corner-sitters), wherefore lookest thou not?

10. The message from me to His Highness Āṣaf, who taketh,
Saying:—"Recollect two hemistiches of mine in Darī verse?"

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1. In Arabic, is the last line of this Ode.

3. See Ode 530, c. 11.

10. Darī. See Ode 211, c. 7.

Come, so that, even so, the world's way I may behold;
If, examination, thou wilt make,—wine, thou drinkest; and grief, sufferest not.

On thy head of beauty, aslant (in pride) be not the crown of sovereignty!
For, the beauty of fortune, and worthy of throne and of the crown of gold,—— thou art.

Love's Path is a path wonderfully dangerous,
—We seek refuge in God!—If to a place of safety, the path thou take not.

By the perfume of Thy tress and Thy cheek, go and come,
The morning breeze for (acquiring from Thy tress the power of) perfume-diffusing, and the rose for (acquiring from Thy cheek) splendour.

15. That one, who, from this ẕulmāt (of the world), made my guidance,
(In thanks were His) my prayer of midnight, and my weeping of the morning.

By the blessing of the prayer of Ḥāfiẓ, is hope that again
I may see the traces (of glories) of my Lailą (the true Beloved) in the path of the night, luminous with the moon.

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12. "Aslant." See Ode 318, c. 9.

16. یمن signifies:—
the auspiciousness of prayer.
None hath seen the true Beloved and the real Desired One.

545.

1. O Thou in grief for whom, eternal union is ours!
In love for Thee, spent is my life; but, I care not.

The dogs of thy street, each one what ease knoweth?
Oh that I had room to wander in that vicinity!

O (true) Beloved! from the tear, revealed became my mystery;
O Thou that hast known my state! pity my tear.

O crowd of pure players (lovers)! fidelity, lovely ones know not;
From one possessed of beauty, fidelity expect not.

5. Thirsty of lip, by the water of life, we passed;
O Sāḳī! with a draught of limpid water, succour me.

From desire for Thee, faith and the world, I abandoned;
In desire for Thee, my love of rank and of wealth, I passed (abandoned).

If, on the dust of Thy threshold, Ḥāfiẓ die,
Verily, he will become the possessor of life that is without end.

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1. In Arabic, are all the second lines.

546, (517).

1. O thou from shame of whose (ruddy) cheek, the (red) rose is immersed in sweat:
(And) before whose cornelian (lip), full of the sweat (of envy) is the cup of (ruddy) wine!

'Tis—hail on the tulip; or rose-water on the rose;
Or water on the fire; or on thy face, sweat.

That bow eye-brow went from the eye; and the heart
Departed from its foot (foundation); and (through exceeding attachment to the Beloved) made lost the trace.

To-night, back from His tress, my hand I will not keep:
O mu azzin! go; shout; say:—"Come to prayer."

5. A moment, in the minstrel's hand, place the harp;
Say:—"Its cord, scratch; and after it (the scratched cord), exult."

On the fire, aloe-wood put; the stove enkindle;
Grief have not for the severity of December's cold.

After this, if to thee, the sky display contempt,
Speak out in the presence of the Dārā of Rai (Rhages),

The Khusrau, horizons (climes)-giving,—that one, by whose (exceeding) liberality,
Became closed (even) the record of (generous) Ḥātim; and his (noble) fame,—

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2. When perspiration cometh on the Beloved's face, thou mayst say:—'Tis hail on "the tulip * * * ."

4. When it becometh morning, the lover is deprived of union with the Beloved.
Here the lover saith:—
"O mu azzin! to-night, I never will be separated from Him, although thou utter the call to prayer (azān)."
Before morning, in the streets of the city, the mu azzin of the masjid crieth with a lofty voice.
سبحان حي الذي لا يموت Praise to the Living One who never dieth!
Sometimes from the mimbar (pulpit) of the masjid, the mu azzin uttereth this cry, so that sleepers awake and hear that glorious prayer of grace.

7. Rai. See Ode 541, c. 14.

(O Sāḳī !) that one who, for a draught, surrendereth his life,—
His life, take ; and to him, a cup give.

10. Distraught became many like the (tribe of) Banī Ā́mir,
If forth from (the tribe of) Ḥayy come a (lovely) Lailā.

On the minstrel's lip, their lip put, the reed and the wine-cup ;
Beneath the nail, the harp (-cord) is fit to be placed.

Forth bring the cup of wine ; and, like Ḥāfiẓ, suffer not
Grief, saying :—Jamshīd was when ? or Kā,ūs, when ?

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10. Banī Ā́mir was a tribe, the son of whose chief was Majnūn, Lailā's lover.

547, (535).

1. (O Sāḳī!) wine, bring; and me again release from wine-sickness;
For, with wine, one can repel the distress of wine-drinking.

In no way, shineth the lamp of the assembly of affection,
Save the (ruddy) face of the idol (the Beloved) and the wine of the grape.

(O Beloved!) proud, of the sorcery of thy seducing glance, be not at all;
For, I have tried (and know) that no profit hath haughtiness.

Preceptor! counsel much, thou makest, saying:—"At love, play not;"
(I reply:—) "None, is preceptor in the usage of this matter (of love)."

5. Alive, by love is the soul of the man possessed of heart (the ṣūfī);
If love thou have not, go; for excused thou art.

By one deceit, probity from the hand, I put;
Alas! (for naught,) all that austerity, and probity, and chastity.

Arrived the fortune of union (with the Beloved); and passed the pain of separation;
Again turned the country of the heart its face to prosperousness.

Ḥāfiẓ! to every one, the heart's mystery one cannot utter;
To that one, utter, who hath endured the affliction of farness from the Beloved.

---

2. By its form and hue, the idol's face is the wine of the grape.
Without the Beloved, perfect becometh not pleasure, though the assembly of pleasure and of love may have delights.

5. Thou, who hast not love; and makest reproach,—'tis no wonder that thou art excused. For, with the circumtances and the goodness of love, thou art not acquainted; and, like the dead, thou art.

548, (509).

1. O breeze! the Beloved's fragrance,—— thou hast;
From Him, musk-laden perfume,—— thou hast.

Ho! long-handedness (to pluck His tress), display not;
With His tress, what business—— hast thou?

O rose! thou and His adorned face, where?
Fragrant musk, He; and, the load of the thorn,—— thou hast.

Sweet basil! thou and His fresh down, where?
Fresh, He; and dust (of grief),—— thou hast.

5. Narcissus! thou and His intoxicated eye, where?
Merry of head, He; wine-sickness (drowsiness),—— thou hast.

O (lofty and strait) cypress! in comparison with His lofty stature,
In the garden, what credit—— hast thou?

O wisdom! in comparison with the existence of His love,
In the hand, what power (of will)—— hast thou?

Ḥāfiẓ! one day, to union, thou wilt reach,
If the power of waiting,—— thou hast.

---

2. In couplets 3, 4, and 5—

In comparison with His { adorned face / fresh down / intoxicated eye } thy rank is where?

"Long-handedness." See Ode 455, c. 2.

4. Basil. See Ode 200.

549, (527).

1. Appeared the ways of unfaithfulness;
With none, remained the mark of faithfulness.

To the mean one, through poverty, take (present)
The people of skill—now, the hand of beggary.

To-day, in the age, that one who is excellent,
Experienceth not, from grief, a moment of escape.

But, in affluence, is the fool;
Since, at this moment, his chattels are of price.

5. If the poet utter poetry (pure, smooth, and soft) like water,—
Whereby to the heart increaseth luminosity,—

Him, (even) a barley-corn, through avarice and greed, they give not,
(Even) if he be wholly like Ṣanā,ī.

Yesterday, in the ear of my sense, wisdom kept saying:—
"Go; patience exercise in resourcelessness."

Make contentment thy stock-in-trade; and consume;
Since, in this pain and affliction, thou art one resourceless.

Ḥāfiẓ! come; this counsel hear with soul—
"If, from thy foot, thou fall,—on thy head thou comest (fallest)."

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2. See Ode 442, c. 5.
4. See Ode 531, c. 8.
6. Shaikh (or Hakīm) Ṣanā,ī (*b.* 1069, *d.* 1131) was a celebrated poet, native of Ghaznī, who lived in the reign of Bahrām Shāh of Ghaznī to whom he dedicated a poem (30,000 verses on the unity of God) called Ḥadīkatu-l-Ḥakā,ik.

550, (528).

1. O Zāhid! (since naught will be thine), go in the hope that thou hast;
For, like thee, I have that hopefulness.

Save the cup, in its hand the tulip hath what?
Sāḳī! come; bring whatever thou hast.

(O perfect murshid!) me, into the thread of the distraught (for the love of God,) draw;
For the intoxication (of senselessness) is more pleasant than sensibleness.

O Ṣūfī! me, shun; shun!
For repentance I have made of abstinence.

Come; on the curve of His tress, fix thy heart;
If (from worldly attachments) thou desire freedom and escape.

For God's sake, in the rose-season, shatter penitence;
For the rose-season hath no permanency.

O friends! the fresh spring of life hath departed,
Even as from the sward-border, the breeze of spring.

Ḥāfiẓ! come; ruby wine, drink;
Thy life in carelessness, why passest thou?

551, (536).

1. (O Beloved!) Thou whose purpose in the world whatever it be,——Thou hast;
Of the state of the feeble and of the powerless, what grief (is it that)——
Thou hast?

From (Thy) slave, life and heart, demand; the soul, take;
For over the free, the current order—— Thou hast.

No waist, hast Thou; and momently I wonder how,
In the midst of the assembly of lovely ones, thou displayest exaltation.

Fit, is no picture for the whiteness of Thy face; because,
From the musky (dark) line (of down), blackness, upon the ruddy arghavān (the ruddy cheek),—— Thou hast.

5. O graceful one! ever drink wine, for light of soul thou art;
Especially, at this moment, when the heavy head (through wine)—— thou hast.

More than this, against my heart, make neither reproach, nor violence;
Do whatever thou canst, when room (occasion) for it,—— thou hast.

If, in thy power, be a hundred thousand arrows of violence,
(Them) with the intention of (taking) the life of me, shattered,—— thou hast.

The tyranny of the watchers, ever endure; happy of heart, be;
For 'tis easy, if the kind Beloved—— thou hast.

If, one moment, to thy hand, union with the Friend reacheth,
Go; (do thy work). For, whatever desire is in the world,—— thou hast.

---

4. It is impossible that the picture of thy face should be drawn; because thou hast the blackness of musky (black) writing that prevaileth over the ruddy arghavān. Over all colours, black prevaileth.

5. سبکروح (light of soul) signifies:—
one whose body is in grace like the luminous soul.

10. When the ruby of His lip thou recollectest; and hearest
The (sweet) tale, besugared is whatever in thy mouth,—— thou hast.

Ḥāfiẓ! when, in the border of this garden, thou takest the rose,
Of the weeping and the lamenting of the gardener, what grief—— hast thou?

552, (540).

1. If, like the (lofty) cypress, a moment thou move in—— a rose-garden,
In envy of thy face, every rose suffereth—— a thorn.

On account of the infidelity of thy tress, (together are) every assembly and a great tumult;
On account of the sorcery of thy eye, (together are) every corner and—— a sick one.

O intoxicated eye of the beloved! to sleep, like my fortune, go not;
For, in pursuit, from every direction, is the sigh of—— a wakeful one.

The scattering of Thy Path's dust is my soul's cash, although
On Thy part the soul's cash hath not (even)—— a little value.

5. O heart! ever, a (malignant) opinion of the tress of heart-enslavers, express not;
When malignant of opinion thou becomest, how openeth to thee—— a work?

(Separate from the body) went my head; and, awhile, this work ended not;
My heart caught (grief of love); and Thine, was no grief for—— a captive.

To him, I said:—"Like the (centre-) point enter into the midst of the circle (of desirous ones);"
With laughter, he spake, saying:—"Ḥāfiẓ! in what compass,—— art thou?"

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5. How mayest thou succeed?

553, (538).

1. My soul,—a sacrifice for Thee, who art both the soul and the Beloved!
My head,—a sacrifice for Thee! If not, (together are) I and—— a revolving head.

Easily from the head of Thy street, I cannot rise;
Difficult work, they take (accomplish) not with this—— easiness.

Not the power of the wing-scorched moth is the immature one's;
To dainty ones, reacheth not the way of—— soul-scattering (sacrificing).

Without Thee, to take ease may be immatureness;
With Thee, to sit saucily may be from—— a great astonishment.

5. Thy heart's mystery, Thy watchers revealed;
Concealed, how remaineth the matter of—— a great secret.

So that, fresh and moist, the plant of Thy stature may remain,
It is necessary that in my (weeping) eye, it,—— thou plant.

One day, in the curl of Thy tress, I beheld my heart:
To it, I said:—"How art thou? How livest thou? O (thou who art)—— a prisoner."

My heart said:—"Yes; what doest thou, if towards me envy thou bearest not;
"Not every beggar's, is the rank of—— a great Sulṯān."

Ḥāfiẓ! verily, not thy limit is our society;
Tis enough, if at the head of this street, thou make—— dog-watching.

---

3. "Reacheth not." See Odes 249, c. 1; 262, c. 5.

4. Both are difficult to do.

8. Couplets 7 and 8 form a ḵiṯāband.

The heart said:—
Captive, I am not; nay, lofty rank, I have. 'Tis from envy that me, captive thou callest.

9. The first line:—
Ḥāfiẓ! if truly thou ask—no worthy of our society art thou;

554, (541).

1. Since, to-day, in the world of beauty Thou art sovereign,
Perchance the desire of lovers by Thy lip, Thou mayst bring forth.

With (thy) lovers, heart bereft, pride and disdain—— how long?
On the wretched bereft ones, violence and contempt—— till when?

Like Thy eye, in the source of powerlessness,—— how long?
Like Thy tress, in twist and restlessness—— how long?

That pain that through Thee, I have; that violence that from Thee, I experience,
If a little (of them) Thou knowest, I know that (notwithstanding thy stone-heartedness) mercy to me, thou wilt show.

5. Necessary, is much capital for the chattels of being a lover,——
Hearts, like fire; eyes, like a great ocean.

Left in (the torment of) separation, I was. O morning breeze! convey,
From the garden of union with thee, the perfume of hopefulness.

Although, in hope of union with Thee, alive I become at the resurrection,
(Yet, in penitence for my own self-seeking) forth from the dust, my head through shamedness I bring not.

If, of the wine of union with Thee, a draught, I drink,
So long as living I am, I practise not the way of sensibleness.

Slave, we are, and powerless; Ruler, Thou art and powerful,——
If me, by force, Thou draw; or if, with contempt, Thou slay.

10. At last, on Ḥāfiẓ's bitter state, show a little pity?
Hopelessness,—how long? Distress (of contempt) how long?

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8. To the last line, add:—
But senseless become.

555.

1. Sāḳī! if desire be thine for wine,
Before us save wine naught bring. Ho!

In the tavern, the prayer-mat and the khirḳa,
Sell; and, bring the draught of wine (of love for God).

If alive of heart (ṣūfī) thou be, from thee intoxicated (with love for God), hear,
In the rose-bed of the soul, the cry:—"Yā Ḥayy!"

Possessed of sorrow,—to the remedy come;
Possessed of iniquity,—both worlds regard naught.

5. In love's Path, the heart's mysteries are:—
The sound of the stringed instrument; and the wail of the reed.

In love's Path, a pure poor one,
Better than a thousand (generous) Ḥātim Ṭais.

That idol, Parī of face, Sulṭān-like,
Cometh; and, behind, the people of the city.

Men, on-looker at her beauteous face;
And at her cheek, sweat-stricken, through shame (of modesty).

Of the grief (of separation) from Thee, complaineth Ḥāfiẓ—how long?
The end of my shattered heart,—till when?

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3. Yā Ḥayyu yā Ḳayyūmu, O Living and Immortal one!

556, (544).

1\. Than the tavern-street, more pleasant is not—— a place,
(Even) if, for my elderly head, attainable be—— a sumptuous dwelling.

I desire,—concealed from thee (who are the confidant of lover's mysteries) wherefore should I keep?——
The flagon of wine; the place of pleasure; and—— a beauteous one.

My place is the cloister of the magians, and the meads of my native land;
My pleasure—the face of idols (lovely ones); and (it is indeed)—— an auspicious judgment.

(To my word), why listenest thou, for in the age, distraught, like me, is none?
This is naught save the word, (inwardly) the father of lust, (outwardly)—— a lovely one.

5\. With respect, be; the state of the cloister, (ask not), For, every one cannot mention
The affairs of the cloister,—only an ardent Barhaman, or—— a great Rāī.

O idol! in our heart, how can be contained aught save thee?
For, save for thee, for none, is mine—— a single care.

(O true Beloved!) on the wounded and ruined heart of Ḥāfiẓ show pity;
For the reason that, after to-day, is certain—— a terrible to-morrow.

2\. آرزو میکندم signifies:—
آرزو میکنم "I desire."

4\. The word, sweet and useless.

5\. The Barhaman signifies one who hath connection with those of the cloister. See Ode 524, c. 13.

7\. See Ode 525, c. 10.

557, (567).

1. 'Tis morning; and, droppeth hail from the cloud of (the winter-month)—Bahman:
The requisites of the morning cup, prepare; and give a cup of one 'man.'

The blood (red wine) of the cup, drink; for lawful is its blood:
In the work of the cup, (engaged) be; for 'tis a work—fit to be done.

If, at dawn, thee, wine-sickness give headache,
Verily, best, that the forehead of the vintner, thou shatter.

Sāḳī! at hand (to give the cup) be; for, in ambush for us, is grief:
Minstrel! (so that grief may not reach us) keep this very path (of song) that thou singest.

5. Give wine; for, the secret to my ear, the harp hath brought and said:—
"Happily pass (life); and, hear this bowed Pīr (the harp)."

Ḥāfiẓ! by the independence of profligates, (I conjure thee) drink wine,
So that, thou mayst hear the song of the Singer, God the Independent One.

Into the sea of self and self-praise, I am fallen. Bring
Wine, so that freedom from self and self-praise me, it may give.

Ḥāfiẓ! in the rivulet of the eye, the plant of thy stature
Drank blood, and established fruit.—(It), thou wishest to up-pluck.

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1. "Man." See Odes 144, c. 10; 315, c. 2; 524, c. 1.
   1 man = 2 riṭls = 1 gallon.
   "Bahman" signifies:—January. See Ode 35, c. 8.

3. خمار Khamār, wine-sickness.
   Khammār, a vintner.

558, (569).

1. In fruitlessness and lustfulness, passed my life:
O son! me, the cup of wine, give, so that to old age thou mayst reach.

From the direction of Ṯūr, lightning flashed; to it, I inclined (in love):—
"Perchance, thee, a brand of bright flame, I may bring."

In this city, what sugars—that became contented,
The (mighty) falcons of ṯarīkat with the stage of a pitiful fly!

Last night, in the crowd of slaves of His door, I went,
He spake saying:—"O friendless, remediless, one! the load of what person art thou?"

5. So that, like the censer, a moment, we may take the skirt of the beloved,
We placed our heart on the fire, for the sake of a pleasant breath.

. پسر (son) signifies:—
Lust; for, to lust, the soul speaketh.

2. In Arabic, are couplet 2; and the second line of couplet 9.
The second line is from the Ḳurān, xx. 9.
طور (Ṯūr, mount Sinai) signifies the mountain, whereto Mūsā̤, in search of fire, turned his face; and whereon, he talked with God.
Wherever lovers (of God) speak with the Beloved, they call the place Ṯūr.

قبس signifies:—
a portion of fire which——to the cold-stricken, is better than fruits.
From the direction of Ṯūr, the lightning flashed. To Ṯūr, I turned; possibly, I may be the bringer to thee of a piece of wood, half-burned, enkindled; or the star (living ember) inflamed in its own burning (the word of the soul to the body, at the time of its being obedient by God's grace).
By his own capacity, at the time of union with the Eternal, Ḥāfiẓ borrowed (from Mūsā̤) these holy words.
By following Muḥammad, and by God's grace, this time of union appeareth to the Lords of the Path; and thereby they attain to eternal ease.
The men of this Path, of this blessed Faith (Islām), the spiritual sages of Muḥammad, reach the stage of the prophets of Banī Isrā,īl; and, in the Path, reach a place where to them as to Mūsā̤, lust (in the stage of woman) becometh obedient. After that, in the Path, they gradually reach a place where from lust they draw back; and, like Mūsā̤, go to the Ṯūr of prayer.
He to whom, by God's grace, lust becometh obedient, offereth thanks; establisheth himself in lofty stages; and, by prayer, seeketh from the Ḳāẓī of need (God) union with Him.
Thus, at that stage, he arriveth.

4. "The load of what person" signifies:—
On whom, art thou dependent?

Despite the heart become blood (in grief), to be like the pleasant (fragrant) musk-pod, is necessary for him,
Who became world-renowned for a fragrant breath (of excellence).

Departed (in death) hath the Kārvān (of friends); and, in the ambush-place, thou in sleep!
(Arise; prepare the requisites of the end.) Alas! of so many crashes of the great bell (of death), wholly void of knowledge, thou art.

(O bird of my soul!) thy pinion, spread; and, from the (lofty) Ṭūbā tree, the shout (of praise in recollection of Thy Creator) raise:
Woe is it that a (glorious) bird like thee—captive of the cage (of worldly delights that befit thee not) thou art!

In desire of Thee, in every direction, Ḥāfiẓ runneth—how much!
O object of desire! to thee, easy the path, may God make.

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6. Every one, who, for an excellence, became celebrated, must, in that excellence, strive. If, in the strife, his heart become blood,—no matter.

9. Awhile, in search of Thee, he cometh captive to illusory love; and, in this whirlpool (this world) for every (worthless) straw and thorn, attachment displayeth. For him, God Most High make easy a path, whereby He may cause him to reach thee.

559, (570).

1. The tale of my desire, I wrote; and weeping was my eye:
Come; for, through sorrowfulness without thee, I am ready to die.

Through desire, to my two eyes, much I have said:
"O dwellings of Salmā! thy Salmā is where?"

'Tis a strange event and a wonderful occurrence——this,
Afflicted, was I; and in the (palpitating, quivering, fluttering) state of one slain. (Yet, against me), the slayer was complainer.

Reacheth to whom (the power) that, at thy pure skirt, he should carp?
For, like the (dew-) drop that, on the rose-leaf droppeth, pure thou art.

5. From the dust of thy foot, it gave honour to the tulip and to the rose,
When creation's reed wrote the decree on the watery and the dusty.

O Sāḳī! arise; ambergris-scattering, hath become the breeze;
Bring the juice of the grape, (wine) perfumed and pure (the antidote of the lover's poison).

Without (seeing) thy praised qualities, trace of me remaineth not. Yes;
From thy face (O Salmā!), I behold the traces of life!

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1. In Arabic are couplet 1; the second lines of couplets 2, 3, 6, 7; and the first line of couplet 9.
2. Through phrenzy of love, is this address. When in exceeding perturbation, they address the dwellings, the ruins and the houses of the beloved.
   Salmā. See Odes 310, 360, 534, 572.
3. Ḳalandar Shaikh Shāh Sharafu-d-Dīn Abū Ȧlī (*d.* 1379) saith:—
   "Wounded with grief's sword is my heart; (yet) at its (feeble) power, the adversary (is) bewailing:
   "Against the poor grain, the violence (of consumption); (yet) from the birds of the nest, the cry (of hunger).
4. "Reacheth." See Odes 249, c. 1; 262, c. 5.
7. The explanations are:—
   (*a*) By reason of separation from thee no trace of me remaineth * * * .
   (*b*) Void of thy praised qualities, no trace of me remaineth. Defective human qualities have vanished; and by the decree—"Be qualified with the qualities of God"—perfect divine qualities have in me taken root.

By the honour of the rose and by the dust-foot of the cypress (I swear) that there is not
One of rare beauty like this——of the watery or of the dusty.

Idleness, abandon; successful, thou shalt be. For the proverb is:—
"The road-provision of way-farers is alertness and expertness."

10. Of the description of thy beauty, how may Ḥāfiẓ speak?
For, like the divine qualities, beyond comprehension, thou art.

(c) When my own existence, I knew to be effacement; and joined to the manifestation of permanency with God, I clearly saw that my own existence was the trace of glories and the reflection of the Absolute Existence (God).

560, (572).

1. From me, the beggar, to kings, who taketh a message,
Saying:—"In the street of the wine-sellers, (they sell) two thousand (mighty) Jamshīds for—— a single cup of wine."

Ruined and ill of fame, I have become; yet, hope I have—
That, by the blessing of dear ones (those of good name) I may (escape from ill-fame; and) reach to good-fame.

Thou that sellest alchemy,—at our impure gold (heart) cast a glance (of alchemy)!
For, a great capital (in trade), we have not; and a snare (to captivate the true murshid) we have cast.

O Shaikh! by the beads of the rosary, (I beseech thee) cast me not from the Path;
For, when (once) the wise bird falleth, he falleth not (again) into any snare.

5. O pious ones! go ye. For (us) piety hath left:
Pure wine, we have drunk; and there hath remained neither honour nor good fame.

At the fidelity of the Beloved, wonder that He made not an inquiry,
Neither by the reed,—a salutation; nor by letter,—— a message.

Desire for Thy service, I have; in kindness, me, purchase and sell not;
For, into good fortune, seldom falleth, like (me) the slave—— a slave.

My plaint, I take to—where? This tale, I utter to—whom?—
"For thy lip was our life; and, Thou hadst not (even)——a little permanency."

If this wine be immature, and this companion matured,
By a thousand times, than a thousand matured ones better (is)—— an immature one.

10. (O true Beloved!) the arrow of Thy eye-lash, loose; and the blood of Ḥāfiẓ, spill;
For, in respect of such a slayer, none maketh (even)—— a little revenge.

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4. Rosary. See Odes 132, 178.

561, (571).

1. People spake, saying :—" (In beauty) a second Yūsuf thou art ;"
When, well, I looked, verily better than that (I had heard)——thou art.

Sweeter than that which, with sweet smile, they say thou art,
O Khusrau of the lovely ones ! for, the Shīrīn of the age,——thou art.

To the (folded) rose-bud, thy mouth, one cannot compare :
Never is the rose-bud with this narrow-mouthness.

If, on account of thy stature and gait, the (moving) cypress remained behind in its place,
Move thou. For thou hast surpassed the (moving) cypress in—movingness.

5. A hundred times Thou saidest : "From this mouth, thy desire I give ;"
Like the noble (ten-tongued) lily, why art Thou all—a tongue?

Thou saidest :—" Thy desire, I will give ; thy life, I wilt take ;"
I fear my desire, Thou givest not ; and my life—Thou wilt take.

Through the shield of my life, Thy (sick, languishing) eye causeth to pass the poplar (-arrow);
(The eye) sick, who hath seen with so strong——a bow ?

(O true Beloved !) like the (worthless) tear from the eye of man, him Thou castest,
Him, whom a moment, away from Thy sight,—Thou drivest.

Away from before Thyself, Thy own grief-stricken Ḥāfiẓ, drive not ;
For, through love for Thy face, he gave (sacrificed) heart, faith, and youth.

10. In the path (of love) to Thee, like the pen, a foot (out) of his head Ḥāfiẓ made,
It, one moment, like a letter out of kindness, why readest Thou not ?

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4. "The cypress." See Odes 108, 145.

5. The lily is said to have ten tongues. Here, Ḥāfiẓ accuseth the Beloved of not fulfilling His promise.

10. The nib of the pen is the head ; but, in writing, it becometh the foot.

قلم کردن signifies :—(*a*) to write ; (*b*) to cut—

(*a*) In the path, (his state) from head to foot (fully) Ḥāfiẓ wrote ; like a letter, out of kindness, a moment—it, why readest Thou not ?

(*b*) In the path, his foot (right) from the end Ḥāfiẓ cut ; like a letter, out of kindness, a moment, him why readest (callest) Thou not ?

562, (564).

1. His lip, I kiss ; and down drink its—wine :
To the water of life I have taken my—foot.

Neither His mystery can I utter to any ;
Nor any one can I see (in comparison) with—Him.

The cup keepeth kissing his (ruby) lip and drinking blood ;
The (red) rose keepeth seeing his (ruddy) face, and maketh—sweat.

From retirement to the garden, the rose brought its throne ;
(O Zāhid !) like the (folded) rose-bud, the carpet of austerity, make—folded.

5. (O Sāḳī !) the cup of wine, give ; and recollection of Jamshīd, make not :
Who knoweth when Jamshīd was ? or when—Kay ?

O moon-minstrel ! on the harp, thy hand extend ;
Its veins (cords), touch, so that with them I may exult.

Like his (intoxicated) eye, let not the intoxicated be intoxicated :
O Sāḳī ! to the memory of his ruby (lip), give—wine.

Separation, the soul seeketh not from that body,
In whose veins and body, the blood of the cup is.

When the bird of the morning uttereth Hūwa ! Hūwa ! (He is ! He is !)
Away from the hand, put not the cup of wine of—Hai ! Hai !

10. Like Majnūn, in pursuit of the sight of Lailā,—
O heart !—it is necessary to move about every (member of the tribe) Ḥayy.

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9. The darvīshes ejaculate Hú ! Hū ! or Huwa ! Huwa ! (He is ! He is !
The hinderer of the morning is said to be the owl, Glaucidium Brodaeri. See Ode 514, c. 2.

10. In search of the true Beloved, effort is necessary.

With the Sulṭān of the rose, be happy; and wine, drink ;
Reckon it gain, the freedom of (the month) Bahman from (the month) Dai.

Ḥāfiẓ! thy tongue indraw a while;
The tongue (language) of the tongueless, hear from—the (tongueless) reed (pipe).

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11. In Dai (December), the sun is in Capricorn.
In Bahman (January) " " " " Aquarius.

563, (573).

1. O Sāḳī! intoxicated with love's cup, I am; give—— a little wine.
Full, make the goblet; for, without wine, the assembly hath not (even)—— a little lustre.

Love for his face like the moon, cometh not truly within the screen;
Minstrel! a melody, strike up. Sāḳī! give—— a little wine.

(At Thy door, curved like) the ring, became my stature; so that, after this, the watcher
May not drive us again from this door to—— another door.

(Together are) in expectation of Thy face, we and hopefulness:
(Together are) in the deceit (vain hope) of union, we and (vain) fancy, and—— a vain dream.

5. Intoxicated with those two eyes (of Thine) I am; in the end, less than— an (empty) question;
Languishing for those two ruby (lips of Thine) I am; in the end, less than—— a vain dream.

Since not contained in the eye is (the effulgence of) the sun of His face,
O heart! in the eye, what profit hath—— an agitation?

Thy hand, stain not with intention, in respect of a cup wherefrom thou knowest
(That) at the end of work, will not be the hope of (even)—— a little water.

Ḥāfiẓ! in the fancy for lovely ones, thy heart wherefore placest thou?
When becometh sated the thirsty one, from the flashing of—— a mirage.

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4. وصال (union) signifies:—
manifestations of glories that, in love's Path, appear to the holy traveller; and that snatch him from the Path.
Essential glories are the essence of His qualities, which are the screen of His nature, whereby He is independent of the world.
" Distraught with love is a whole world; and enough:
" Union with the true Beloved, whence hath any one gained?"

6. Since, in this world, not fit to be gained is the sight of God,—from this agitation and clamour what profit?

7. That wherefrom profit reacheth thee not, desire not.

564, (574).

1. "Wine, demand; rose-scattering, make; from time, what seekest thou?"
Thus, at morn, to the bulbul spake the rose. What sayest thou?

To the rose-garden, the cushion take; so that of the lovely one and of the Sāḳī,
The lip, thou mayst take, and the cheek, kiss; (so that) wine thou mayst drink and the rose,—smell.

Let us see, in whose fortune will be thy laughing rose-bud:
O bough of the rose ra'nā! for whose sake, growest thou?

(O beloved!) the box-tree (of thy stature) proudly move; and, the resolution of (sauntering in) the garden, make;
So that, from thy stature, the (lofty, straight) cypress may learn—heart-seeking.

5. To-day, when full of tumult of the purchaser is thy market,
Get, and establish a little road-provision out of the capital of goodness.

As, in the thoroughfare of the breeze, is the (flaming) candle, (so is) thy good going (—'tis profitless);
A little profit of skill, derive out of the capital of goodness.

That tress, every ringlet whereof is worth a hundred musk-pods of Chīn,
Happy had it been if had been its perfume from happy disposition!

In the king's rose-bed, cometh every bird singing:
The bulbul—to melody-making; Ḥāfiẓ—to prayer-uttering.

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2. See Ode 541, c. 11.
3. رعنا (ra'nā) signifies:—
   (*a*) a rose red within, yellow without.
   (*b*) of two colours; beautiful.
6. Quickly, to the place of effacement, will go thy good-going.
Choose the ṭarīḳat of goodness, so that profit may be thine.

565, (576).

1. 'Tis the fresh spring. In this strive that joyous of heart—— thou mayst be:
For, again, blossometh many a rose when in the clay (of the grave)—— thou shalt be.

Within the veil, thee, the harp keepeth giving counsel. But,
Thee, counsel profiteth at that time when worthy—— thou mayst be.

I say not now, with whom, sit; what drink;
For thou knowest, if wise and learned—— thou be.

In the sward, every leaf is a book of a different state;
Woe is it if, careless of the state of all,—— thou be.

5. Though, from us to the Friend, is a Path (the path of ma'rifat) full of fear,
Easy is the going, if acquainted with the stage (the Shaikh)—— thou be.

In excess, the world's anguish taketh life's cash,
If, night and day, in this difficult tale, (of journeying to the Friend)—— thou be.

O Ḥāfiẓ! if, from lofty fortune, aid be thine,
The prey of that (true) Beloved, impressed with excellences,—— thou shalt be.

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2. پرده signifies:—
   (*a*) a note of music.
   (*b*) „ screen.
Out of respect to the harp, this word is used.

566, (575).

1. Breeze of the morning of happiness! for that trace—— that thou knowest,
To a certain one's street, pass at that time—— that thou knowest.

The footman of the chamber of mystery, thou art; and on the head of the Path, is my eye;
By manliness, not by order, urge in that way,—— that thou knowest.

Say:—From my hand passed my feeble soul. For God's sake,
From Thy ruby (lip), soul-refreshing, give that—— that Thou knowest.

(O true Beloved!) these (few) words I wrote, in such a way that the stranger hath not known;
(Them) by way of kindness, do Thou also read in such a way—— that Thou knowest.

5. On Thy girdle, gold-woven, hope how may I not establish?
O idol! in that waist, is a subtlety—— that Thou knowest.

With us, the image of Thy (slaying) sword is the tale of the thirsty one and of water (whereto he desireth to reach);
Thy own captive, Thou seizest. Slay in such a way—— that Thou knowest.

Ḥāfiẓ! in this matter, one are Turkī and Tāzī (Arabian);
Love's tale, relate in every tongue (language)—— that thou knowest.

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4. The second line—
Them also read in such a way that to none save Thee shall information be.

567, (578).

1. Drink the cup of the wine of unity of—— a "man;"
So that, by it grief's root, up from the heart,——
thou mayst pluck.

Expanded, keep the heart, like the cup of wine;
Head closed how long like—— a large jar?

When, from the jar of selflessness, a riṭl thou drinkest,
Less of thyself (voluntarily), thou boastest of——
"self."

Like the (humble and worthless) stone at thy foot be,—not like the water (of the cloud glorying in sublimity);
All colour of deceit, thou mixest; and—— wet of skirt (lust-stained) thou art.

5. To wine, bind the heart, so that, like a man,
The neck of hypocrisy and of piety—— thou mayst shatter.

Arise, and, like Ḥāfiẓ, an effort (in the service of the Pīr of ṭarīḳat) make; so that, perchance,
Thyself, at the true Beloved's foot,—— thou mayest cast.

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1. "Man." See Odes 144, c. 10; 524, c. 1; 557, c. 1.
2. دني signifies:—
a very large oblong wine-vessel.
3. Riṭl. See "Man," Odes 315, c. 2; 524, c. 1.

568, (579).

1. Time consider plunder to that degree that thou canst;
O soul! the out-come of life is (only) this moment if thou knowest.

The desire-giving of the sphere hath life in barter,
Strive that, from fortune, the justice of ease thou mayst take.

The counsel of lovers, hear and out from the door of joy come;
For all this is not worth the occupation of——a transitory world.

Before the zāhid, boast not of profligacy. For one cannot utter
To the physician, not the confidant, the state of——a hidden pain.

5. Gardener! when hence I pass, be it unlawful to thee,
If, in my place, a cypress other than the beloved thou plant!

The jar-shatterer knoweth not this value that to the ṣūfī,
Is a household chattel like——a pomegranate ruby.

Thou goest; and, the people's blood, thy eye-lashes shed:
O soul! fiercely (impetuously) thou goest; fear is, behind,—thou wilt remain.

O sweet mouth! with the prayer of the night-risers, strive not;
In the shelter of the one (ineffable) name (of God) is the seal having the quality of——a Sulaimān.

Aside from the glance of Thy eye, my heart, I kept. But,
Thy eyebrow, bow-possessor, taketh (the heart) by its forehead.

10. O brothers! compassion. Went my precious Yūsuf,
For grief for whom, wonderful (in wretchedness) I beheld the state of the old man (Y'aḳūb) of Kin'ān.

The wine's delight will slay the penitent zāhid;
O sage! do not a deed, that bringeth—penitence.

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8. "The great name of God." See Odes 189, c. 2; 193, c. 3; 435, c. 10.

One day, by my door, enter, so that, with joy, the hand I may clap;
(Saying:—) "Verily, joined to me is luminosity as——a guest."

With kindness, tranquillise **Ḥāfiẓ's** heart,
O Thou, whose (beauteous) tress-coil (is) the assembly-place (perfection) of dispersion!

O idol, stony of heart! if of me careless thou be,
My own state, I will utter before Āṣaf the second.

569, (581).

1. (O true Beloved!) Thy well-wisher, I am, and (this) I know that——
Thou knowest;
For, both the un-seen, Thou seest; and also the un-written (by fate),——
Thou readest.

In the adoration of Ādam, the angel made resolve of thy ground-kiss,
For, in Thy beauty, something he found more than the way,——
human.

Thy tress's curl is now, in God's name, the collectedness of hearts:
Be safety thine, from that breeze that exciteth—— dispersion!

From fortune, I have the hope that his girdle I may loose;
O sky! for God's sake, for me loose the knot (frown) from the——
forehead.

5. (O true Beloved!) dishevel Thy tress; and, to sport and to dancing, bring the Ṣūfī (people of the world),
That, from every patch of his ragged garment, thousands of idols (of hypocrisy),
—— Thou mayst scatter.

The lamp-kindler of our eye is the breeze of the tress of lovely ones;
O Lord! to this gathering (smooth state of the tress), be not grief for the breeze—— of dispersion!

Of the mystery of the lover and of the Beloved, what gaineth the reproacher?
The non-seeing eye especially seeth not—— a secret mystery.

To be vexed with fellow way-farers, is not the action of a work-knower;
The difficulty of the stage, endure in memory of—— a time of ease.

Alas! that pleasure of night-sitting up that passed (swiftly) like the morning breeze;
O heart! the value of union, thou knowest, (only) when behind in separation
—— thou remainest.

---

2. See the Ḳurān, ii. 34; vii. 2.

4. The second line is repeated in couplet 10.

10. The solving of the work of desirous ones is in that heart-binding eye-brow;
For God's sake, a moment with (towards) us unloose the knot (frown) from —— thy forehead.

Ḥāfiẓ! thee, the fancy of the yoke of His tress fascinates;
See, so that the ring of impossible fortune,—— thou shake not.

570, (580).

1\. Efforts, a thousand, I made that, my (true) Beloved,—— Thou shouldst be;
(That) the desire-giver of my sorrowful heart,—— Thou shouldst be.

(That) a moment into the hut of sorrowful lovers, Thou shouldst come;
And, a night, the consoling friend of my sorrowful heart,——
Thou shouldst be.

(O true Beloved!) since the lamp of my eye, Thou madest night alive keeper (watchful),
The consoler of my hopeful heart,—— Thou shalt be.

In sleep of midnight, this desire I see;
In place of streaming tears, in my embrace,—— thou shalt be.

5\. By that cornelian (mouth), by the way whereof, bloody of heart, I am,
If complaint, I make, my mystery-keeper,—— thou shalt be.

When to slaves, Khusraus of darkish beauty behave kindly,
In the midst, the Lord of my work—— thou shouldst be.

My slender prey becometh the rays of the sun,
If, a moment, a deer like thee, my prey—— thou be.

The three kisses that of Thy two lips, my portion Thou hast made,
If Thou give not, my debtor,—— Thou shalt be.

2\. To the second line, add:—
But, it was not.

3\. The first line:—
In recollection of Thee, all night I remain awake.

6\. When other prophets recommend their own religious order,—me, do thou recommend.
When other beloveds cherish their lovers,—Lord of our work, be thou.

8\. بوسه (kiss) signifies:—
the acquisiton of readiness of acceptance of the sufficiency, outwardly and inwardly, of God's word.
Forth from the common folk, me, Thou drewest; and me capacity gavest, so that—from outward speech; from the word (the glorious Ḳurān and great Furḳān); from inward speech; and from manifestation (the word, holy and divine)—a pleasure I snatch.
Having lent me this capacity, and upon it brought my goal, if Thou pay me not, Thou art my debtor; and (by the decree of the liberal) beneath my burden.

In that sward where idols (beloved ones) the hand of lovers take,
If, from thy hand, this (hand-taking) take place, my idol,—— thou shalt be.

10. Though I am the Ḥāfiẓ (the guardian) of the city, not worth a barley-corn I am:
Perchance, out of thy own liberality, my beloved,—— thou shalt be.

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10. Ḥāfiẓ. See Ode 395, c. 7.

571.

1. O mouth, thou resembleth a casket of pearls!
O Lord! around thy face, how fit became the line of a new moon?

Now, me, the (vain) fancy of union with Thee pleasantly deceiveth;
Let us see what picture, sporteth this form of a (vain) fancy.

Departed the heart, became blood the eye; became the body shattered, and the soul fluttered:
In love, are wonderful things that successively come.

Blood became my heart by His hand; and by the memory of His intoxicated eye;
With injury, I have been injured. With me, what has love to do?

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1. مبسم signifies:—
تبسم (smile), tā being cut off for verse-sake.
اسم and اتبسام are one and the same.
تبسم نالا signifies:—
to smile.
التبسم signifies:—
to make white (to display) the teeth; to laugh.
O revealer of the teeth! O displayer of the casket of pearls of the box of the mouth at my dispersed state and withered form!
Fie, fie! worthy of thee hath fallen around the face the line of the new (crescent) moon.
حال (state) signifies:—
love.
درجا من الاي (the casket of) signifies:—
the manifestations of glories.
هلال (the new moon) signifies:—
the sharī'at, the religious law.
خط هلال (the line of the new moon) signifies:—
the following of the sharī'at; the manifestations of glories that become necessary to one possessed of the perfection of following the sharī' at.
In Arabic, are couplets 6, 8, and 9; the first lines of couplets 1, 3, 4, and 15; and the second line of couplet 14.

4. The second line:—
Love hath no sin.
When the seeker reacheth the Sought, love (the road-guide, furnished with road-provisions) draweth aside,—the lover from the Beloved; the seeker from the Sought,—whether he experience the injury of the thorn; or whether he pluck the rose of his purpose.

5. If thy disposition turn not, ever again it turneth not;
(Either) the lover on this side, (or) the Ārif on this quarter.

O rider of camels that left my dwelling!
If, the men of Najd, thou meet, to them of my state, speak.

In love-playing, lawful the Heart-Ravisher regarded my blood;
O crowd of Lords! love's decision is what?

On account of desire for the men of Najd, the eye slept not;
With its severe pain, the heart through rapture melted.

For God's sake, in the Zāt-i-Raml, my heloved was where?
Altogether fled wisdom through beholding the fawn.

---

8. تناءست signifies:—
ناءست the tā is prefixed for verse-sake.

نجد (Najd) signifies:—
The higher regions of Arabia, where Lailā dwelt, and Majnūn became distraught.
In Najd, poets assign the dwelling-place of every beloved.

دابه signifies:—
(*a*) anything that creepeth.
(*b*) the beloved of Ḥāfiẓ.

غزالي signifies:—
(*a*) a deer.
(*b*) the name of an Arab of the tribe of Banī Ghazāl.
(*c*) beloved.

Through desire of seeing the beloved (possessed of perfection) of the tribe of Banī Ghazāl, the eye slept not.

O horseman! O murshid of the pious! At the appointed time, to the adored Lord, represent the state of this separated stranger; and, out from the foot of my heart, the thorn pluck, saying:—
"A certain one desireth a manifestation of Thee."
"On him, the blessing of beholding Thee, bestow; and, him from the tumult of glories, release."

9. غزال (fawn) signifies:—
(*a*) the beloved, whose manifestation is desired of all.
(*b*) the name of an Arab tribe renowned for beauty and goodness.

For God's sake, on beholding the beauty and goodness of that sand (desert), whereon my beloved is dweller, reason fled.

In the splendour of her beauty I became distraught even as travellers, who, in the state of manifestations of glories, become selfless and effaced. So long as they become not effaced, they gain not a portion of His beauty.

In lover's Path, are rivers and deserts from the traversing whereof the holy traveller's heart becometh rent.

10. If learned and wise thou be, let not go four things:—
Safety, wine void of alloy, the Beloved, and the void place (the desert of solitude).

Wine, give. For, though black of book of the world, I became;
Hopeless of the grace of the Eternal, when can one be?

Sāḳī! a cup bring; and, me, forth from khilvat put;
So that, crafty and nothing-earning, door to door, I may wander.

Since time's picture is in no way fixed,
Ḥāfiẕ! complaint, make not; wine, let us drink.

Pure is the cup of the heart in the time of the Āṣaf of the age,
Arise; and cause me to drink of a cup of wine purer than limpid water.

15. Verily, the country boasteth of him and of his efforts;
O Lord! ever be this rank and this sublimity!

The seat-kindler of the fortune of the mine of pomp and of grandeur,
The proof of the country and of religion, (is) Abū Naṣr Abū-l-Mu'ālī.

Khwāja Mas'ūd (who lived about 1480, A.D.) saith:—
"A river, the waves whereof were man-devouring, I reached;
"On that river, neither a boat nor a boat-man. Wonderful is the matter!
"That river, the waters whereof all blood I saw, I feared:
"To my heart, I said:—Why fearest thou? Since to cross is necessary, remedy is none."

12. Khilvat. See Ode 67.

16. Abū-l-Mu'ālī (whose proper name is Muḥammad Ṣadru-d-Dīn) is claimed by the Turks as the first of their poets. He wrote in Turkish, in Arabic, and in Persian. He died 1270, A.D.

572, (562).

1. By her two tresses, Salmā bound my heart;
Yet, every day, my soul crieth to me:—"Come and die!"

For God's sake! on me, heart-bereft, bestow pity;
Me, despite the hate of enemies, cause to reach to the beloved.

O thou who despisedest me for my love for Salmā!
Her face, thou shouldst at first have clearly seen.

To the (true) Beloved, wholly and completely, surrender, like me, thy heart,—
O drowned in love in the sea of friendship!

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1. In Arabic, are couplet 1; the second lines of couplets 2, 4, 7, and 8; and the first line of couplet 3.

In Loris, are couplets 5 and 6; the first line of couplet 4; and the second line of couplet 3.

Salmā. See Odes 310, 360, 534 559. This name, poets assign to all beloved ones.

The second line:—
Yet, daily the heart, my soul addresseth, saying:—
"Behold not the (illusory) lovely one; thy self in love for her, surrender not."

2. The second line:—
Me, despite the hate of enemies, cause to reach to my desired one.

That is—
Cause me to reach to my object; and to subdue my lust and body.

3. O thou, who, in respect of love for Salmā, deniest me! at first, her face thou sawest not, therefore thou art excused.

4. To the true Beloved, thy heart wholly and completely surrender;
O drowned in love, bring the pearl of friendship for Him.
Having reached the sea of friendship; and therefrom to love drawn thyself, surrender like me thy heart to the true Beloved, that, to thy hand, thou mayst bring the jewel of purpose.

5. Subsequently, to thee, our soul, we shall have to advance;
For, stubbornly, hast thou fought with lovers; and their heart taken.

Grief for Thee wholly devoured this heart, helpless;
Me, the news of the good fortune of my verse deceiveth.

O idol! in grief of love's passion for Thee,
On the Lord (God) of slaves, is our reliance.

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5. In Shīrāz, men often use only the dominant (the initial, or the final) letters of a word.

چش may signify چشم
اوش „ „ اوشن
غزت „ „ غزوت
یک دي „ „ یک دله

Whether Thou desirest, or desirest not, my life, I surrender. Thou, sincere with lovers broughtest their heart into bonds; and again, from the insolence of the insolent, Thou escapedest.

No need, that thou shouldst display superiority. Obedient to the heart, is the soul. When Thou taketh the heart, in its pursuit, is the soul.

6. Grief for Thee wholly devoured my heart, helpless (whether Thou desirest, or desirest not); Yet, the news of the fortune of my verse hath made proud my heart, which is the cause of iniquity and of error.

7. When, to this world, God sent his slaves (the human race), an invisible messenger spake saying:—
You, I send to a place where the steed of the sweetness of understanding of witnesses and of rapture will reveal the mystery of existence. See p. 5.
Of the crowd of worshippers of God, was Ḥāfiẓ. For, with the world and with aught therein, he engaged not; but on reliance on God, all his spirit, cast.

8. In a dark night, into the twists of Thy tress (the world), went Ḥāfiẓ's heart; and the Lord was his guide. For, on a dark night, without the guide, it is difficult to find the Path, especially a path fold within fold.

In confidence of God's favours and by God's decree, men of God have paid attention to this world, full of vicissitude, and thence, on account of the tumult of its vicissitudes, have not rested.

Thus, the world is a dark night whose light is accidental, in need of the splendour of the sun, of the effulgence of the moon and of the planets; and of the illumination of fire.

There are five explanations:—

i. To his praised one, Ḥāfiẓ saith:—
He, who turned from his own perfection to imperfection; exchanged his own faith for the world; established, for the acquisition of the world's goods, tyranny; and gave for this his faith—made no profit, even though in his own estimation a profit it was that all his energy was in the arranging of his own existence (the goal of worship, the field of culture).
Thee, may God give opportunity and blessing so that thou mayst ever move from descension to ascension; mayst quit the world in quest of faith; mayst strive in the will of God; and mayst wear the painted garment of the paintings of God.

ii. He who, having reached the stage of perfection, turned to the guidance of the imperfect, and for the perfecting of them, made all resolution——made no profit.
Though, in the opinion of the Lords of the sharī'at, the guidance of the imperfect is a great work,—yet since he scattered his own skirt for the perfecting of his own desire he made no profit.

Within the curl of Thy tress, went Ḥāfiẓ
In the dark night; and God is the guide.

Thine, be opportunity ! Thee, may God bless, so that ever thou mayst endeavour in the perfecting of the faculty of speech.

Thus, in truth, were ancient kings engaged, though, through the exigency of affairs, they practised tyranny.

Not agreeable to the praiser is reproach.

Sa'dī saith :—

" One skill, if thou have and seventy defects,
" Naught seeth the friend save the skill."

iii. At that time when an enemy with a countless army had appeared to invade the country; and when a great terror prevailed, such that by report his army exceeded in length and breadth,—the Khalīfa of the age turned to Ḥāfiẓ and asked his blessing.

From fresh vision, Ḥāfiẓ perceived that the enemy's army exceeded not 10,000; and that the Praised One (the Khalīfa)'s army amounted to 7,500.

Then, this subtlety he devised; and for his consolation sent his blessing. Despite this often do they prepare the fixed number; and, save in the little (7½) and in the great (10), engage in naught.

iv. When I multiply 10 by 7½, it becometh 75. From this, I take 'ujb that also is 75.

He who, in the height of worldly wealth, displayed 'ujb (pride) to his dependants, made no profit.

Thine be opportunity; and thee may God bless that, despite the existence of scarcity of wing and of moderation of stature, thou mayst fashion the garment of pride over thy superiors; and make the disobedient obedient.

This is a good quality of praised good qualities.

Whoever multiplied 10 by 7½ (reckoned as 75) brought to his hand the word 'ujb in that he hath 75.

In the affairs of the world, having attained the degree of 10 (which is the total of the number of units), and, having rested with 7½ (whose market is less), he acquireth pride.

Then he made no profit, even though, in his own estimation, a profit it was.

Thine, be opportunity; and thee may God aid, so that, having multiplied 10 by 7½, thou mayst reckon 75; and, on account of it, acquire the word 'ujb for the sake of the triumph of thy dependants, which result bringeth the pleasure of God.

That is—

In worldly affairs, having reached the stage of 7½ (which hath moderation of state and from which wanteth something of completion, 10) thou displayest pride with those, who are at the stage of 10 (which is the completion of units; and, in their estimation, the stage of goodness and straightness).

See Ode 455, c. 2, 3; 589, c. 4.

v. Former kings brought the minted coins of weight 10 to the weight 7½; and thus filled the treasuries.

When the time of coining fell to the praised one of lofty spirit, he brought back to 10 the coin of 7½; and thus to ease brought the people.

Amīr Khusrau saith :—

"If, for liberality, his great ancestors
" Made two alloyed dirhams out of one unalloyed,
" See what happened to his alloyed dirhams !
" Of three, one was; of one, three became."

573, (577).

1. To thee, the mirror of solitude displayeth the light of God,
By the door of us (the darvīshes), enter if the seeker of eternal love, thou be.

Wine give. For, if hell take the name of our sin
On its fire, water dasheth Muḥammad's miracle (and guardeth it).

Momently, an act of sorcery thou practisest. Lawful, this is not;
Said the messenger of our Lord:—"Never are we trick-players."

If, with this grace and grandeur, to the sward thou pass,
The lily, and the cypress, and the rose following with thee all go.

5. Intentionally, in malice against me, wherefore drawest thou the sword of violence?
Perchance thou thinkest not of——"On extended (lofty) columns (of fire)."

In time, from the heart's tablet, make clean the picture of self;
If, with soul and heart, to the street of wisdom the path thou take.

O Ḥāfiẓ! entangled in the net of desire is the bird of thy heart;
O thou attached to shame! boast not of the solitude (of the holy traveller).

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2. See the Ḳurān, xix. 72.

3. ددي signifies:—
a thing of uselessness and of idleness. Momently, deceit thou practisest; and me into error leadest. Lawful this is not. By thy own word and deed, stand. For me, for sport and folly, they have not created; nay, for work, me into the world, they have brought. Not am I of those useless things that they reckon not.

God saith:—
"Reckon ye that we have created you in vain? To Me, will ye not return?"

5. See the Ḳurān, c. iv. 9.

ممددي is properly:—
ممددة. For verse sake, the final tā is rejected; yā added.

In opposition, wherefore drawest thou the sword of violence? Slay and slay, for God's sake!
For, to offer pity to the half-slain one, is naught save tyranny.
Perchance, thou thinkest not of what, in respect of world-possessors and of man-injurers, God hath said; nor, of the path that, to men of happiness, He hath shown?
Verily, on them, hell's fire is heaped up equally around.
Hell's fire is a cover; and, them, like a cover, surroundeth on all sides—in that state, wherein, with long fiery chains (whereby the pillars of fire leaped), they are made fast.

قطعات

Kita'at.*

(Fragments.)

574.

1 On the world and its goods, plant not thy heart;
For the reason that, from it, fidelity, none experienced.

From this shop, honey without the sting, none ate;
From this garden, the (sweet) date without the (bitter) thorn, none plucked.

Whoever a lamp enkindled,
When it wholly kindled, it, the wind (of death) blew out.

Whoever on it (the world), void of care, placed his heart,
When I looked—his own enemy, he cherished.

5. The warrior-king, the Khusrau world-seizer (Muḥammad Muẓaffar),
From whose sword, blood dropped.

Sometimes with a single assault, an army, he shattered;
Sometimes, with a Hū! the centre of an army, rent:

Without reason, imprisoned chiefs;
Severed the heads of heroes void of crime;

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* The final word of the Persian lines is kept the final word in the translation.

3. Who, with a hundred efforts, gained his purpose, from that purpose gained no profit, which, from his hand, time snatched not.

5. Mubārizu-d-Dīn Muḥammad Muẓaffar (*d.* 1364 A.D.) was the founder of the Muẓaffar dynasty in Fārs.
In 1353, he took Shīrāz from Amīr Shaikh Abū Isḥāḳ.

6. "Hū." See Ode 514, c. 2; 515, c. 1.

From fear of his grasp, the lioness cast (her young)
In the desert, when his name, she heard.

At length Shīrāz, Tabrīz, and 'Irāḳ,
(Them,) when he subdued; and his time (of death) arrived,

10. He (Shāh Shujā'), whose world's sight was luminous by him (Muḥammad Muẓaffar),
Into his (Muḥammad Muẓaffar's) eye world-seeing, a nail drew.

575.

1. Sāḳī! the wine that is life's elixir, bring;
So that, my dusty body, the fountain of immortality thou mayst make.

On the cup's circulation, my eye I have; and on the hand's palm (ready to surrender), my soul;
By the khwāja's head, (I swear) that so long as that (the cup) thou givest not, this (my life), thou takest not.

Like the (ruddy) rose in the sward, off from wine,—thy skirt shake not;
For the reason that, at thy foot, a soul-scattering (surrendering), head I keep.

O Minstrel! on the second and the third cord of the lute, chaunt
The praise of that moon (the lovely one), who, in beauty, an equal, hath not.

576.

1. Into the ear of sense of the slave (Ḥāfiẓ), the announcer of news shouted,
From the Lord of Unity,—"No god, save God,"

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8. The couplet may be:—
From fear of him, his grasp off cast the (ravening) lion,
When, in the desert, his name he heard.

574 10. Shāh Shujā' (*d.* 1384 A.D.). In 1359, he put out the eyes of his father Muḥammad Muẓaffar and assumed the government of Fārs.

Saying:—"O dear one, whose lot is despicability,—
"Its truth (is) that, by force, he gaineth not rank and pomp:

"With the water of Zam-zam and of Kauṣar, white one cannot make
"The blanket of fortune of that one which black, they (Fate and Destiny) wove."

577.

O man of wisdom! on the liberality of 'Amr, or of Zaid, fix not thy heart;
Whence his work will open (succeed),—none knoweth.

Go; (on God), reliance make; knowest thou not that the nib of my pen—
Every form that it depicted, a different colour out (from that intended) fell.

The King of Hurmūz saw (me) not; (and) without a word (of praise from me), a hundred (deeds of) kindness did;
Me, the King of Yazd saw; and his praise, I made. Me, naught he gave.

O Ḥāfiẓ! this, like this, is the work of kings; grieve not:
Them, grace and aid, may give the Ruler, the Conveyer of daily victuals (God)!

578.

The holy spirit that happy Surūsh (Jibrā,īl),
On Heaven's emerald vault,

In the morning, shouted saying:—"O Lord!
"In fortune and power, eternal be:

"On the imperial throne, remain,
"Manṣūr, son of Muẓaffar Muḥammad!"

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3. Zam-zam. See Ode, 91, c. 7. 576
The well zam-zam is 7·6 feet in diameter and 56 feet in depth. The water is abundant and wholesome, though brackish.

3. Muḥammad Muẓaffar. See Ode 574, c. 5. 578
Shāh Manṣūr (*d.* 1393 A.D.) was ruler of 'Irāḳ and Fārs. See No. 686, c. 122.

579.

1. In the time of rule of Shāh Shai<u>kh</u> Abū Isḥāḳ,
By five wonderful persons, prosperous was the country of Fārs.

The first, like him, a monarch, territory-bestower,
Who, his own soul, cherished; and, (to his subjects,) justice of ease gave.

The next, the Protector of Islām, Shai<u>kh</u> Majdu-d-Dīn
A Ḳāẓī better than whom, the sky recollecteth not.

The next, the descendant of Abdāl Shai<u>kh</u> Amīnu-d-Dīn
Whose auspicious blessing, closed deeds, loosed.

5. The next, the King of learning, 'Aẓd who, in composition,
In the name of the King (Shāh Abū Isḥāḳ), laid the foundation of the work of "stations."

The next, the merciful one like Ḥājī Ḳivām, the ocean of the (generous) heart;
Who, for generosity and justice, took from the world the good name.

Equal to themselves, they left none; and departed (in death);
May God, great and glorious, cause all to be forgiven!

580.

1. If, in reality, the beggar had the pure essence
On water, the circle of the centre of his shame's point——would have stood.

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579 1. Abū Isḥāḳ (*d.* 1357 A.D.) was governor of Shīrāz.

3. Majdu-d-Dīn Isma'īl (*d.* 1355 A.D.) was Ḳāẓī of Shirāz in the time of Abū Isḥāḳ. See Ode 604.

4. Abdāl. See Brown's Darvīshes, p. 83.

5. 'Aẓdu-d-Dīn (*d.* 1355) wrote the Mawāḳif-i-'Aẓdia, a work (in Arabic) on jurisprudence. "Stations" refer to mystic states in ṭarīḳat.

6. Ḥājī Ḳivāmu-d-Dīn. See Ode 3, c. 9 and Nos. 610, 692.

7. The second line may be:—
On the fluid (ink) of the diacritical) dot of شرم (sharm, shame), his centre (of contentment) ——would have stood.

580 1. The beggar's shame (a fixed small point) would in water (the lustre of the jewel of merit) have expanded into a widening circle such as is formed when a stone is cast into water.

If, the sun had not mocked,—his cup of gold,
Void of the pleasant tasting wine, wherefore—— should have stood?

If, for the mansion of the world, the intention of ruin had not been,
Better than this, its foundation (firm)—— would have stood.

If, the desire of alloy, time had not had, its work,
By the hand of Āṣaf, master of assay,—— would have stood.

5. Since, save this one liberal one, time had not more,
From time a respite in life—— would have stood.

581.

1, O friend, time-chooser! to the Khwāja's hearing, convey (my request),
In a private chamber, wherein (only) the breeze, as a stranger,—— shall be.

Present a pleasantry; him, happily, make laugh,
With a subtlety, wherein his heart's pleasure—— shall be.

Then, of his kindness, with courtesy, ask to this extent——
Saying:—"If I ask for an allowance, lawful it —— shall be?"

582.

1. From thyself, ask thou thyself both the good and the bad;
Another watchman for thee, why is necessary?

From bad be far; for goodness, strive;
In playing and toying, life ruin not.

Since thou knowest that thy victual-giver is God,
Through greed, the heart perverted keep not.

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2. At the stars, the sun with his superior splendour laughed. Therefore, his golden disk (or cup) is empty. 580

1. The Khwāja Ḳivāmu-d-Dīn who had founded a school for Ḥāfiẓ. See No. 605 581
The request (an allowance) is stated in the last hemistich.

Whoso feareth God, unto him will He grant a (happy) issue (out of all his afflictions;)
On him, He will bestow an ample provision whence he expecteth (it) not.

583.

1. From the book of manners, to thee, I read
A verse on fidelity and on—— gift.

"Who with violence scratcheth thy liver,
"To him, like the liberal mine, gold—— give.

"Less than the shade-casting tree be not;
"Who at thee dasheth the stone, to him fruit—— give.

"From the (oyster-) shell, recollect the subtlety of humility.
"Who taketh thy head, to him the jewel (of the pearl)—— give."

584.

1. The hall, and the college, and the argument of knowledge; and the arch, and the corridor—
(Are) what profit, when the heart of the sage and the eye of the see-er—— is none.

Though the hall of the ḳāẓī of Yazd is the fountain of excellence,
Not untrue is it that, there, the knowledge of vision —— is none.

585.

1. To the envious ones of our Khwāja speak, saying:—" Evil, approve not
" If not, save evil, thee, (other) requital time—— giveth not."

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582 4. The Ḳurān, lxv. 3.

Strife, make not. For, ever, by reason or by exceeding thought,
To our hand, the rein of sway, the sky—— giveth not.

Notwithstanding that in Jamshīd's sight, they array the (whole) earth;
(In exchange for it, permission) for the surrender of the jewel, the cup world-displayer, he (Jamshīd)—— giveth not.

Let us fly to God! if, from the sky, the arrow (of calamity) rain;
For to us, the power of access into the sacred enclosure (of the palace), it (the raining of calamity)—— giveth not.

By the right due to the favour of our Ḥājī Ḳivām (I swear) that, from fate,
For the sake of his own welfare, consent to this (refusal of access), he (Ḥājī Ḳivām)—— giveth not.

586.

1. O Shāh! from paradise, an envoy (Ḥāfiẓ's muse) hath arrived;
Rizvān of throne, like the Ḥūr, salsabil (soft and bright) of hair;

Language sweet, pure of meaning, weighed, and heart-accepting;
Possessed of beauty, and graceful, and pleasant and jest-utterer.

I said:—"To this small abode, wherefore camest thou?"
He said:—"For the assembly of the Shāh, angel of nature."

Now, of the society of poor me, to distress he (the envoy) hath reached,
Him, to thyself call; and his heart's, desire, seek.

---

1. In this Ode, Ḥāfiẓ seeketh royal patronage. 586

3. سراچه signifies:—
a small house or cage, wherein they keep domestic fowls.

587.

1. In this darkness-palace (this world) in the hope of the Friend till when shall I sit?
Sometimes, in the teeth, the finger (of regret); sometimes on the head of the knee, the head (of grief).

To an end hath reached my patience, since the wolf entered the abode of the lion;
When the (filthy) crow sang a song in the cooing-place of pigeons, reason fled.

O auspicious bird! come: glad tidings of fortune, bring:
Perchance, as once it was, to the race again time may turn.

588.

1. O Sāḳī!, full, the cup make. For the master of thy assembly
(Thee, thy) desire giveth; and (thy) mysteries, preserveth.

Here, Paradise is cash (present); ease and pleasure, make afresh,
For the reason that, in paradise, the sin against the slave, God recordeth not.

The melody of the harp (is) the sound of pleasure; the court of the assembly the place of dancing,
The mole of the (true) Beloved, the grain of the heart; the tress of the Sāḳī, the snare of the Path.

Friendly of desire, are friends; and respectful (are) companions:
Attendants are good of name, the ranks of sitters, well-wishing.

O Sāḳī! better than this, time revolveth not; ease, choose:
O Ḥāfiẓ! pleasanter than this, state is not; the cup, demand.

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587 2. In Arabic, are couplet 2, and the second line of couplet 3.
Couplet 2 is quoted from the poet Abū-l-'Alā Ṭānūḳī, a celebrated Arabian poet.
The last line is in imitation of Shaikh Farīdu-d-Dīn-i-'Aṭṭār (*b.* 1119, *d.* 1230.)

589.

1. O King! fellow-traveller with thee, is the army of God's grace;
Arise, if, in the design of world-seizing, well—— thou doest.

With such a height of glory, of the fore-place of thy abode
Informed thou art; and the service of informed hearts,—— thou doest.

Notwithstanding the sorcery of colour of this bluish vault, rust of hue (the sky),
According to the desire of God's law, work,—— thou doest.

He, who brought 10 to 7½, no great profit made;
Thine, be opportunity, that 7½, 10—— thou mayest make.

590.

1. O one lofty of descent! thy essence pure of hate and of greed;
O one happy of star! thy nature free from hypocrisy and deceit.

In greatness. lawful when is it that honours,
Back from the angel, thou shouldst take; and, them, to the dīv, give?

---

1. زه کردن signifies:— خوش کردن . 589

3. "God's law." See the Ḳurān!!

4. See Ode 572, c. 8 (note).
Numbers have degrees. The perfection of units is ten; less than ten is imperfection.

The explanations are:—
i. Whoever from perfection to imperfection; from ascending to descending inclined, and for the world, gave religion,—gained no profit.
ii. An enemy with a numerous army assaulted Ḥāfiẓ's patron, the king.
On account of the strength of the enemy's army the king greatly feared.
Ḥāfiẓ, by his inward light, perceived the truth and consoled the king, saying:—The enemy's army is not more than 10,000 and thy army is 7,500.
By the decree,—
"Often an army, small of number, overcometh an army, great of number; hold stout thy "heart; for victory is thine."
iii. Possibly, the greatest and the least weight of a coin may be 10 and 7½.
Other kings have decreased the coin of the weight of 10 to the weight of 7½, thus rendering miserable their subjects. They gained no profit:
Thou hast increased the coin of the (reduced) weight 7½ to the weight of 10, and thus rendered happy thy subjects.

591.

1. The beauty of this verse is independent of explanation;
Guide to the sun's splendour, seeketh a person?

Āfarīn on the reed of a painter, who gave
Beauteous beauty like this to virgin meaning!

In respect of its beauty, reason gaineth no substitute,
In respect of its grace, nature seeth no substitute.

This verse is either a miracle, or lawful magic;
This language either the invisible messenger brought, or Jibra, īl

In this way, a great mystery, none can utter;
None knoweth how to pierce a pearl (of verse) in this way.

592.

1. O Khusrau! O just one! O one of ocean-hand (in liberality)! O lion of heart!
O thou whose glory, with varied forms of arts, is adorned!

Seized all horizons; subdued all quarters,
The clamour of happiness and the fame of a Sulṭān-king.

Perchance the invisible inspirer may have told thee my state,
This that my resplendent day (of ease) hath become like the night of darkness (of calamity).

Whatever, in three years, from the Shāh and from the Vazīr I amassed,
All, in a moment, snatched the bat-sky.

5. Last night, in sleep, so my fancy saw that, in the morning,
To my Shāh's stable, chanced my passing secretly.

---

591 4. Magic. See Ode 358, c. 9.

592 5. Ḥāfiẓ believed that the thief had taken his mule; and, placed it, as a present, in the Shāh's stable.

Bound in his stall, barley, my mule kept eating,
The nose-bag, off he threw; and to me said:—"Me, knowest thou?"

This dream, its explanation at all I know not what it is;
(It), do thou make; for, in comprehension, no second hast thou!

593.

1. In the morning, from exceeding sorrow, my power of verse-making,
Shunning the slave (Ḥāfiẓ), fleeing,—— kept going.

The picture of Khwārazm (Khīvā), and the fancy for the bank of the Jihūn it kept establishing;
With thousands of complaints, from the land of Sulaimān (Shīrāz), it—— kept going.

Kept going that one, save who none recognised the soul of language;
I kept looking; and, from my body, the soul—— kept going.

When to him, I said:—"O my old consoling friend!"
He harshly spake; and, heart-distressed and weeping,—— kept going.

5. I said:—"Now, to me, who will utter sweet speech?"
For that sweet tongue, sweet singer, speech-knower,—— kept going.

Much entreaty, I made, saying:—"Go not." Profit, it had not:
On that account that, from the mercy glance of the Sulṭān, his work—— kept going.

O King! by way of grace and of kindness, him call back;
What doeth the consumed one, who, from exceeding disappointment,—— kept going?

---

2. Ḥāfiẓ soliciteth patronage; and intimateth that if the king neglect him, he must quit Shīrāz (called in compliment to the king) the land of Sulaimān. 593

594.

1. The sky's malice, they see not; and hear not;
For eyes, all blind are; and ears, all deaf.

O many a one, whose pillow, the moon and the sun (now) may be,
Whose couch of the clay and the dust (of the grave) at last shall be.

From armour, against the loosening of the arrow of destiny—what profit?
From the shield, against the penetrating of the decree of Fate—what advantage?

If of iron and of steel, the rampart of the citadel,—thou make;
When the warrant arriveth, quickly death beateth the door.

5. Of the pleasant light, and ease and drink, proud be not;
For in pursuit of light, is darkness, and poison beneath the sugar.

That door, that to thee they (Fate and Destiny) open, in (vain) desire open not;
That path, that to thee they show, through lust, surrender not.

In thy Path, all is (digged a) pit,—head bowed, go not;
In thy cup, all is deadly poison,—untasted, purchase (choose) not.

The sphere's dust, behold; time's nature, behold:
The carpet of desire, fold; the garment of greed, rend.

595.

1. Yesterday, me a message a friend sent,
Saying:—"O thou the outcome of whose reed (is precious as) the black (pupil) of the eye!

---

595 1. After two years' absence, Ḥāfiẓ returned to Shīrāz; and (to escape his creditors) dwelt with Ḥājī Ḳivāmu-d-Dīn. See Ode 3.

"When, after two years, back to my house, thee fortune brought,
"Forth from the Khwāja's house, wherefore comest thou not?"

Answer, I gave and said :—" Hold me excused ;
"For, this is a path neither of self-desire nor of self-opinion.

" Ambush, in my path the Ḳāzī's vakīl hath made,
"In his hand, the writ of a decree like the snake of destruction.

5. "If, forth from the Khwāja's threshold, my foot I place,
"Me, he will seize ; (and) towards the prison in disgrace will take.

"The Khwāja's quarter is my fortress. If, there,
"A person speak of the dunning man,

"By the aid of the power of arm of the vazīr's slaves,
"With blows, I will break the brain (the head) of his madness.

"What room (for jest) this? Since from the bond of Kāf and Nūn (Kun), ours,
"Save his service, is no final cause.

"Ever be—open to desire, his door; and, with affection,
"In his service, loin-girt, the blue enamelled sphere!

---

8. When God said :—
"Kun (be)." Fa yakūnu (Then it was). See p. 1001. 595
He decreed that—from attachment, not from a wish to elude his creditors—Ḥāfiẓ should dwell with Ḥājī Ḳivām.
There are four causes علت ('illat)

علت فاعلي	'illat-i-fā'iliy	the	efficient	cause;	the cause	of the	doer.
" مادي	" -i-māddīy	"	material	"	"	"	matter.
" صوري	" -i-ṣūrī	"	formal	"	"	"	form.
" غائي	" -i-ghā, ī	"	final	"	"	"	end.

596.

1. Sugar from the violet, the rose-conserve of my verse hath snatched;
Therefore, the envy of sugar-candy and of fawn-heel, it became.

Be bitter the mouth of him, who the candy (my sweet verse) aspersed!
(Be) dust on the head of him, who the denier of the limpid water (my lustrous verse) became!

Every one, who, blind, from his mother was born,—in his life,
The purchaser of the lovely one, possessed of beauty,——when became he?

597.

1. O brother! in passing away, opportunity
Is, in swift passing, like the (swiftly moving) cloud.

Learn that life is very precious;
If it become effaced,—alas!

598.

1. The morning of Friday, it was; and the sixth of the Rabī'u-l-awwal
When, from my heart, fleeting (in death) went the face of that one moon of face.

---

596 1. طبرزد (Arabian candy)
When it becometh hard, one may say that it is fit to be broken with the axe.
تبر axe;
زد (the past of zadam) strike
كعب غزال (fawn-heel) signifies:—
a sweatmeat, now unknown at Shīrāz, like Pâte de Guimauve.
In Hindī, it is called "batāsā."

598 1. See Ode 35, c. 8; and Nos. 599, 606.
This commemorates the death of Ḥāfiẓ's son.

In the year 764 of the Ḥījra,
On me, the hard tale (of his death) descended like water.

Sigh and pain and regret give profit—where?
When as sport and without profit, passed away my life?

599.

1. O Soul! that paradise-fruit that came to thy hand
In thy heart, why didst thou not sow? From thy hand, why didst thou let go?

If the date of this event of thee they ask,
Say its total (is) from the paradise-fruit.

600.

1. Brother, Khwāja Ādil—unvexed be his rest,
After fifty-nine years of life

---

2. This giveth the date of death of a friend. See Nos. 598, 606. 599
ميوهٔ بهشتي (paradise fruit) signifies :—Ḥāfiẓ's son.

م	40	ب	2
ي	10	ه	5
و	6	ش	300
ه	5	ت	400
	61	ي	10

The year is 778 A.H. See page 95.

3. خليل عادل (friend Ādil) gives the date :—

خ	600	ع	70
ل	30	ا	1
ي	10	د	4
ل	30	ل	30
	670		105

The year is 775 A.H. See p. 95.

Departed to the garden of paradise;
With his deeds and his nature, God be satisfied!

Ever say—"Friend Ādil";
Thence, the year of his death, understand.

601.

1. When the Merciful One, who dieth not, this King,
Of whom deeds of good perish not,—beheld.

His (the King's) soul, associate of His own mercy He made, so that, became
The date of this matter—"The Merciful One dieth not."

602.

1. (Vazīr) Tūrān Shāh, the world's Khān, the Āṣaf of time's revolution,
Who, in this meadow (this world), save the grain of good deeds sowed naught.

---

601 2. رحمان لايموت (Raḥmānu lā Yamūtu) signifies :—
The Merciful One, dieth not.

ر	200	ل	30
ح	8	ا	1
م	40	ي	10
ا	1	م	40
ن	50	و	6
		ت	400
	299		487

The year is 786 A.H. See p. 95.
Rosenzweig rightly omits the (alif) in Raḥmān.

The middle of the week it was; and the 21st of the month Rajab,
When, to the rose-bed, he went; and, this stove (the world), full of smoke, let go.

That one whose inclination towards truth and truth-uttering may be,
The year of the date of his death, seek from—" Inclination for paradise."

603.

1. Baha,u-l-Ḥaḳḳ va Dīn—happy, be his resting-place!—
Imām of the Sunnat (traditional law) and Shaikh of the assembly.

When, from this world, he departed, this couplet he read
To men of excellence, and to the Lords of pre-eminence:—

" Association with God, by devotion one can gain;
"If power be thine, (in this path) plant thy foot."

In this way, the date of his death
Bring forth from the letters—" Association (with God) by devotion."

---

2. Tūrān Shāh was Ḥāfiẓ's patron. 602

میل بهشت (inclination for paradise) gives the date of death.

م	40	ب	2
ي	10	ه	5
ل	30	ش	300
		ت	400
	40		707

The year is 787 A.H. See p. 95.

4. قرب طاعت (association of devotion) gives:—

ق	100	ط	9
ر	200	ا	1
ب	2	ع	70
		ت	400
	302		480

The year is 782 A.H. See p. 95.

604.

1. The glory of religion, chief of the Sulṭān-Ḳāzīs,—Ismā'īl,
Whose reed of eloquence spake of the shara'.

The middle of the week it was ; and the eighth day of Rajab,
When forth from this house, void of way and order, he departed.

The corner of God's mercy, his abode know ; then
The year of the date of his death seek from " the mercy of God."

605.

1. The great pillar of state and of faith, he (Ḳīvāmu-d-Dīn) at whose door,
For dust-kissing, (even) the (lofty) sky made homage.

Despite that pomp and that grandeur (of his) beneath the dust (of the grave) he went;
From the place of existence, in the middle of the month Zū-l-Ḳa'dat.

---

604 3. رحمت حق (God's mercy) giveth :—

ر	200	ح	8
ح	8	ق	100
م	40		108
ت	400		
	648		

The year is 756 A.H. See p. 95.

The title of Ismā'īl is :—
Majdu-d-Dīn, Sarwar-i-Sulṭān-i-Ḳuẓāt (See Ode 579, c. 3.)
which, in the first line, is translated.

605 1. Khwāja Ḳivāmu-d-Dīn was the predecessor of Ḥājī Ḳīvamu-d-Dīn Ḥasan. See Ode 3, c. 9, and Nos. 581, 610, 692.

So that, from any one, hope of liberality again hath none;
The letters of the year of his death became—— " The hope of liberality."

606.

1. Spring-season it is; and the rose, and tulip and the wild white rose,
Up from the dust have come; in the dust, wherefore art thou?

Like the (weeping) cloud of spring, I go, and bitterly weep,
On thy dust to such a degree that, forth from the dust, thou wilt come.

607.

1. That one is who—who will represent to His Highness, the Sulṭān,
That, from time's violence, cat-camels have appeared?

Seated on the prayer-mat of the Ḳāẓī, a profligate;
Again to the rank of a chief, arrived a filthy one.

---

3. اميذ جود (the hope of liberality) gives:— 605

ا	1	ج	3
م	40	و	6
ي	10	د	4
ذ	700		13
	751		

The year is 764 A.H. See p. 95.
Note that umīd is spelled umīẓ.

1. This is in memory of a son of Ḥāfiẓ. See Nos. 598, 599. 606

1. شترگربه (cat-camel) refers to the following tale:— 607

At a very low price, an old man offered a camel; but it no one was allowed to purchase without purchasing with it a cat, the price whereof exceeded the value of the camel.

2. رند (profligate) signifies:—
(a) zīrak a clever one.
(b) mutīl ,, knave.
(c) be-pāk ,, fearless one.
(d) a denier of men of outward rectitude.
(e) one outwardly bad, inwardly good حيز (filthy one) signifies:—an hermaphrodite, catamite.

Said, that profligate :—"The eye and the lamp of the world, I am:"
Said, that filthy one :—"The seed of Dārā and of Firīdūn, I am."

608.

1. Eat that green grain (of the grape), of which, easy of digestion,
Whoever eateth one grain, on the spit (to roast), putteth the sīmūrgh (thirty birds).

Of that morsel, that, into ma'rifat, casteth the ṣūfī,—
(Together are)—one drop (of wine), and an hundred intoxications; one grain (of grape), and an hundred sīmurghs.

609.

1. Years, omen, state, wealth; and source and race (lineage), throne and fortune,—
Thine, be in monarchy, in perpetuity, in permanency!

(Thine be—) the year, joyous; the omen, auspicious; the state, tranquil; the property, ample;
Source, firm; race, permanent; throne, lofty; fortune, obedient.

---

608 1. حبه خضرا (the green grain) may signify :—
hashish (Cannabis Indica). See Ode 467.

2. The ṣūfīs acknowledge four stages :—
پرداخت جسمانی material observance.
طریق ṭarīḳ, the Path.
معرفت ma'rifat, divine knowledge
حقیقت } ḥaḳīḳat, truth.
وصل } waṣl, union.

610.

1. The chief of men of turbans, the candle of the union of the assembly,
The master of the Lord-of-conjunction, Ḥājī Ḳīvāmu-d-Dīn Ḥasan.

From the flight (Ḥījra) of "the best of men" (Muḥammad), 754 years,
——The sun's mansion was Gemini; the moon's birth-place, Virgo.

Sixth of the month Rabī'a-l-Ākhir, in mid-day,
The day, Friday, by the decree of the Creator possessed of grace—

The bird of his soul that was the Ḥumā of the holy sky,
From the snare of this house of calamities to the garden of paradise, went.

611.

1. When (shall be) a little leisure, that the service of the Pīr of the Magians I—— may do;
And, by the counsel of the Pīr, young (prosperous) my fortune —— may make?

Care-taker of the wine-house, years I have been,
The rest of my life, the service of that threshold,—— I shall do.

Yesterday, with me, the muḥtasib beheld the flagon; and broke it;
After this, it, beneath the tattered religious garment,—— I shall put.

612.

1. Last night, of reason, the sage of my thought asked,
Saying:—"O peerless one of the graces of the merciful Creator!

---

1. "Men of turbans" signifies:—Men wearing large turbans.
2. The Ḥījra dates from the 15th July 622 A.D. See Nos. 605, 692 and ode 3. 610
3. See p. 95.

"In the world, what is the jewel of verse, whereby,
"(Is) disaster to the price of the market of the pearl (of the sea) of Uman?"

Reply, he (reason) gave, saying:—"From me, hear; but, hear not
"(Him), who said—this (is) the elegy of this one; and this (is) the ghazal of that one."

"The chief of the accomplished ones of the time,—knowest thou who he is?
——"By way of sincerity and of certainty; not by way of falsehood and of suspicion—(He is):—

5. "The Shāh-in-Shāh of accomplished ones, king of the country of speech,
"The beauty of religion and faith, Khwāja of the world,—Salmān."

613.

1. Alas! the bright robe of the day of youth,—
If its had been the decoration of permanency.

Alas! O grief! O pain! that, from this stream,
Will pass (away) the water of (our) life.

From relation and connection, it is continually necessary to sever;
Thus, hath passed the sky's decree.

Every brother,—brother quitteth,
By thy father's life!—save the Farkads twain.

---

612 5. Salmān Sāvajī Jalālu-d-Dīn Muḥammad (*d.* 1377 A.D.) was a celebrated Persian poet, native of Sāva, who lived in the time of Amīr Shaikh Ḥasan Jalāyar Ḥasan Buzurg, and of his son Sulṭān Uvais Jalāyar, rulers of Baghdād. See the Life of Ḥāfiẓ.

613 4. Farkad major and minor are two stars in Ursa Minor.

614.

1. O spring-breeze! if thou canst,
By way of fidelity and kindness,

From me to my Friend, thou mayst take news,
Saying:—"That consumed one, in secret,

"Is dying; and from desire keepeth saying,—
"O Thou! without Thee, unlawful is life."

615.

1. In knowledge, the race of Ādam (man) is man complete
When his is not knowledge, he became the brute complete.

Practice without theory is ignorance complete;
O soul! in ignorance, impossible it is to find God.

رباعيات

Rubā'iyāt.*

(Tetrastics.)

616.

The out-come of my life,—naught have I save grief
In love, of good and of bad,—naught have I save grief.

Not a moment have I a fellow-breather, one concordant;
One named consoler,—not have I save grief.

617.

From the door-plucker of Khaibar, (Ālī Murtaẓā) manliness—— ask:
From Ḳumbar's Khwāja, the mysteries of liberality,—— ask.

Ḥāfiẓ! if, in sincerity, thirsty for God's grace, thou be,
From the Sāḳī (Ālī Murtaẓā) of Kauṣar, its fountain—— ask.

---

* The final word of the Persian lines is kept the final word in the translation.

رباعي (rubā'ī) signifies—the tetrastich, always in metre هزج (hazaj). 617

دو بيتي (dūbaitī) „ „ quatrain in any metre not hazaj.

In rhyme and in the number of verses, the dūbaitī is like to the rubā'ī and unlike to it in metre.

Khaibar was a stronghold of the Jews near Madīna.

In 630, Muḥammad took the place, the gates being up-plucked by Ālī Murtaẓā (the fourth Khalifa)

Ḳumbar was Ālī's slave.

For an interesting account of Ālī (*b.* 599, *d.* 661) see Brown's Darvīshes, pp. 371—415.

In mentioning him:—

(*a*) the Shī'a saith "'alaihi-s-salām," to him be salutation.

(*b*) „ Sunnī „ "karrama allāhu wajhahu" his face may God honour.

Kauṣar is a spring of paradise. See the Ḳurān, P. D. 153, 154, cviii. 1.

618.

If, like me, a fallen one of this snare thou become,
O often intoxicated of wine and of the cup,—— thou wilt be.

Intoxicated, ruined, and profligate, world-consuming, we are;
With us, sit not; if not, ill of name—— thou wilt be.

619.

By way of supplication, to that hyacinth (tress of the true Beloved), I clung;
I said:—"For me distraught, remedy make:"

He spake saying:—"My (sweet) lip take; my (long) tress, let go;
"To sweet ease (the lip), cling; not to life long."

620.

As flagon-emptier, the bud of the rose—— becometh,
In desire of wine, goblet-preparer, the narcissus—— becometh.

Free (happy) of heart is that one, who, like the bubble,
Possessed of desire for wine, house-down caster,—— becometh.

621.

Of that old wine, villager-prepared,
Give; for, life's decoration, anew I will make.

Me, intoxicated; and void of news of the world's state,—make;
So that the world's mystery, I may utter—O faultless man!

---

620 When spring arriveth, to the face of the rose, men drink.

622.

O Thou, on account of whose majesty, the sun and the moon lay
Their forehead (in homage), night and day, on the dust of Thy garden!

Me, possessed of hand, of tongue, and of heart, strait (by Thy shunning, and want of kindness) plant not;
I on the fire of expectation; and, thou careless (of me)—sit not.

623.

With the friend, sit; the cup of wine—— seek
From the lip of that cypress, rose of limb, the kiss—— seek.

When the ease of his wound, the wounded one seeketh,
Say:—"From the point of the son of the barber (the lancet, or the razor) ease —— seek."

624.

As long as the decree of celestial destiny—— shall be.
Ever joyous, thy work—— shall be.

The cup that from Taḳtamūn's hand thou drinkest,
The source of lasting life—— shall be.

By thy shunning and want of kindness,—my heart will become grieved, saddened, and scorched; and my eye, weeping. 623

Otherwise the second line may be:—

On account of my strait tongue and heart, my heart, on the fire of expectation, plant not; and, thou thyself careless (of me), sit not.

Taḳtamūn was Sāḳī (cup-bearer) to Shāh Shuja' (*d.* 1384). See Nos. 574, 691. 624

625.

With tyranny, not the fortune of the world—— hath worth;
With grief, not the delight of existence—— hath worth.

Not seven thousand years of the joy of the world,
With affliction of five days,—— hath worth.

626.

To-night, through grief (of love) for thee, in the midst of blood (weltering —— I shall sleep;
Out from the couch of ease,—— I shall sleep.

Thou believest not: thy own image, send;
So that it may see how without thee,—— I shall sleep.

627.

In desire for thy kiss and embrace,—— I die.
In grief for thy glistening ruby (lip),—— I die.

Long, the tale, wherefore do I make? Short, (it) I will make;
Come back! for again in expectation (longing) for thee,—— I die.

628.

O soul! since, with thee, a night to day—— brought I,
If, without thee, I heave a breath not man—— am I;

After this, death I fear not. For of the water of life,
From thy sweet glistening fountain (the ruby lip)—— drank I.

---

625 From the descent of Ādam to the annihilation of the world is 7,000 years according to the Ḥadis̤ of the great ones.

629.

How long shall be this violence and tyranny-practising—— of thine?
All people vexing,—foolish (is this act)—— of thine.

In the hand of one of heart, is the sword blood-stained (the morning sigh);
If, to thee it (the sword) reach, thy (life-) blood (will be) on the neck——
of thine.

630.

A moment take not thy lip back—— from the lip of the cup;
So that the world's desire thou mayst take—— from the lip of the cup.

Since, in the world's cup, together are the bitter and the sweet,
Desire this (the sweet) from the lip of the Beloved; that (the bitter)——
from the lip of the cup.

631.

Thou spakest saying:—"Thine, I am; have no—— care;
The heart, joyous make; to patience, consign thy—— care.

Patience, where? The heart, what? That which heart, thou callest
Is a drop of blood, and many a—— care.

632.

Against me, love for the beloved's face plaint—— take not
Against those shattered of heart, censure altogether,—— take not.

Ṣūfi! since the way of the way-farers, thou knowest,
Against the man-profligate, much carping—— take not.

633.

Neither the tale of that candle of Chigil—— can one utter,
Nor the state of the consumed heart——. can one utter.

In my straitened heart, is grief on that account, that there is not
A friend to whom the heart's grief—— one can utter.

634.

Prey of the world's lovely ones, one can make—— with gold;
On account of them, happily, happily, one cannot enjoy (life, only)—— with gold.

The narcissus, that is crown-possessor (king) of the world, behold,—
How it also lowereth its head—— with gold.

635.

A moon, whose stature like to the cypress (was)—— straight,
Mirror in the hand, her face made—— straight (decked).

When the kerchief (of love) I offered, she said:—
"Union with me, thou seekest? Excellent, that (vain) fancy that is thine!"

636.

The awarder of paradise and of hell; and knot-looser
Us, abandoneth not lest from our feet we fall.

This wolf-snatching, how long proceedeth? Display
Thy grasp, enemy-overthrowing——O lion of God!

---

633. Chigil signifies the name of:—
(*a*) a district of Tātarī, famous for the beauty of its inhabitants.
(*b*) a fire-temple, wherein the attendants were called "lamps of Chigil."

634 In the centre of its flower, the narcissus hath a golden cup.

636 The Lion of God is Alī. See 617.

637.

Save Thy picture, naught cometh into the vision—— of ours
Save Thy street, other cometh not the path—— of ours.

Though to all, sweet cometh sleep, in thy time,
O God! (I swear) that it (sleep) cometh not into the eye—— of ours.

638.

(O thou,) whose eye!—sorcery and deceit keep raining—— from it;
Ho! the sword of battle keepeth raining—— from it.

Vexed with friends, too quickly thou becamest;
Alas thy heart! for stone keepeth raining—— from it.

639.

Every friend who boasted of fidelity an enemy became;
Pure of face, every one who was, wet of skirt (impure)—— became.

They say:—"Pregnant with the hidden is night." Wonder!
Since man she saw (knew) not, pregnant by whom (is it that) she—— became?

640.

O breeze! my tale secretly—— tell her;
The burning of my heart, with a hundred tongues,—— tell her.

In that way speak not that reproach should seize her;
A word say; and in the midst—— tell her.

Thy eye, wherefrom sorcery and deceit keepeth raining! 638

641.

I spake, saying :—" Thy lip ? " She said :—" My lip (is) the water of life : "
I said :—" Thy mouth ?" She said :—" Excellent, ('tis) the ball of candy. '

I said :—" Thy speech ? " She said :—" Ḥāfiẓ said ;
'Tis the joy of all subtlety-speakers of prayer."

642.

My moon whose (resplendent) face the sun's luminosity ;—— took,
Around her down, the skirt of Kauṣar—— took.

In the chin-pit (dimple), hearts all (she) cast ;
And, then, with amber (down), the pit-mouth—— took (closeu).

643.

(O God !) when the garment off from the body that musky (fragrant) mole (the beloved) draweth,
A mōon that, in beauty, hath not her equal,—

In the chest, by reason of its transparency one can see the heart,
Like the hard stone in limpid water.

644.

Took the torrent (of death) the ruined house—— of life
(And) established the beginning of the fulness of the cup—— ot life.

O Khwāja ! watchful be. For, soon, soon, (to the grave) draweth
Time's porter the chattels from the house—— of life.

645.

In every way, hope (of the propitiousness) of the sky keep holding;
Of time's revolution, tremble like the willow;

Thou spakest, saying:—"After black, is no colour:"
Then, my black hair wherefore white became?

646.

Thy eye, whose teacher is the sorcery of Bābil;
O God! (I swear) that, from its (the eye's) mind, the sorcery departeth not.

That tress, that be-ringed (enslaved) beauty,
Of the pearl of Ḥāfiẓ's verse, its attachment be!

647.

With wine on the stream-bank,—— 'tis proper to be;
And from the grief of the corner-seeker (the recluse),—— 'tis proper to be.

Since our precious life is (only) ten days,
Smiling of lip, fresh of face,—— 'tis proper to be.

648.

O thou! the veiled rose-bud, shame-stricken—— by thee;
The intoxicated narcissus, astonied and abashed—— by thee.

Equality with thee, the rose how can make?
For, it hath light from the moon; and the mouth, light—— by thee.

"Bābil." See Ode 14. 646
O thou by whom the veiled rose-bud is shame-stricken; 648
And by whom, the intoxicated narcissus is astonied and abashed!

649.

At first, with fidelity the cup of union me,—— she gave
When intoxicated (with union) I became, to me the cup of tyranny (of separation)—— she gave.

(When) with the weeping of both eyes, and with the heart full of fire,
The dust of her path, I became, me to the wind (of destruction)—— she gave.

650.

Evil to the good man—— 'tis improper to be;
In the desert of the Dīv and of the rapacious beast,—— 'tis improper to be.

Enamoured of one's own living,—— 'tis improper to be;
Proud of one's own excellence,—— 'tis improper to be.

651.

O thou, the shadow of whose hyacinth-tress the jessamine,—— cherished!
The ruby of whose lip 'Adn's pearl,—— cherished!

As thy lip (is wine-cherished, so), ever the soul, wine—— -cherished
With that wine, which is spiritual, thy body—— cherished.

652.

Daily, my heart beneath—— another load is;
On account of separation, in my eye—— another thorn is.

Striving, I kept; Fate keepeth crying out:—
"Beyond thy sufficiency (of work)—— another work is.

---

651 The "jessamine" signifies:—the beloved's face.
„ "'Adn's pearl" signifies:— the beloved's teeth.
The hyacinth cherished the jessamine.
„ lip „ 'Adn's pearl.
The wine-cherished soul cherished thy body with that wine which is spiritual.

653.

Like (foaming) wine, on account of grief,—— why is it necessary to foam ?
With grief's army (wherewith thou canst not strive)——
why is it necessary to strive ?

Fresh, is thy lip ; from it, the goblet keep not far ;
On the fresh lip (of the rivulet), pleasant is wine to drink.

654.

'Tis the season of youth, wine,—— best ;
Every grief-stricken one completely intoxicated,—— best.

All, end to end, ruined and waste, is the world ;
In the place of ruin, ruined (intoxicated),—— best.

655.

Come back ! for an account of thy beauty, my soul is expectant ;
Come back ! for, in grief of separation from thee, my heart is in torment.

Come back ! for, without thy face, O sweet beloved !
From the eye of me, head bewildered, flowing is the torrent (of tears).

656.

Take wine, joy-exciting ; and come,
Secretly. With thy mean watcher, strive not ;—— and come.

The adversary's speech (of counsel), hear not—" Sit down ; go not."
O idol ! me, hear ; arise,—— and come.

657.

The (bitter) separation that, on the soul of poor me,— came.
Thou mayst say,—" On the wounded liver, a piece of (bitter) salt —— came."

I feared that one day, far from thee, I should go,
Thou sawest that, verily, the evil day (of separation) before me—— came.

658.

The covenant to the end, those sweet of mouth—— take not;
The soul from the state of being a lover, those possessed of vision (lovers of God)—— take not.

When to thy wish and desire, the mistress is,
Among lovers, thy name they—— take not.

659.

Twist and turn and curl thy two locks—— wherefore took they?
Sleep, those two intoxicated eyes of thine,—— wherefore took they?

Since, on thee, the leaf of a single rose none scattered,
Head to foot, the rose-perfume, (thy body)—— wherefore took it?

660.

(O true Beloved!) the thorn of griefs, the path to (union with) Thee—— hath;
Where, a way-farer (who, on this grief, reflecteth not; and) these feet (in love's path)—— hath?

(O true Beloved!) thou knowest who is the recogniser of love? That one who,
On the soul's face, the lamp of breathings (blessings of true lovers)—— hath.

661.

O son! from the mother of time (the world), thy heart up-pluck;
To the latter half of her husband (faith),——cling.

O heart! like this, a person thou knowest not:
If, like Ḥāfiẓ, on her face (the face of the mother time), joyous thou be.

662.

My hand, I put within thy girdle,
Within which, I thought something was.

From that waist, what (profit) the girdle gained is clear;
From the girdle, let us see what profit I shall gain.

663.

Acceptable to the heart of the high, and well known to the low;
Sweet of note, weighed of motion, the full moon complete:

In the limits of Shīrāz, by name and lineage, is
The instrument-player, Ḥājī Aḥmad by name.

"The husband of the mother of time" is dīn (faith). 661

Dīn hath two aspects:—
(*a*) ẓāhir shar', external religion, which is the law of the Ḳurān.
(*b*) bāṭin „ internal „ „ „ ṣūfī,ism, or sharī'at va ṭariḳat.

The explanation is:—
From the world, thy heart up-pluck; and to internal religion (bāṭin shar') cling.

664.

The beating of the pinion of the bird of joy, I hear;
Or, the perfume of the rose-bed of wish, I perceive:

Or, the tale from his lips, the breeze uttereth;
In short, a wonderful tale, I hear.

665.

With the mistress, saucy and amorous; and with the minstrel and the reed,
A quiet corner, a little leisure, and a bottle of wine.

When warm with wine became our vein and tendon,
(Even) to a barley-corn, favour I take not from (the generous) Ḥātim Ṭai.

666.

In separation from thee, more than the (guttering) candle,—— I weep:
Even like a wine-flagon, tears, rose of hue (bloody)—— I weep.

Like the cup of wine, I am. For, from heart-straitedness,
When the harp's wail, I hear,—blood,—— I weep.

667.

'Tis a great sin—— to uplift one's self;
And, out from all creation,—— to choose one's self.

From the eye's pupil, it is proper to learn:—
Every one, to see; and, not—— to see one's self.

---

667 At the time of playing the harp, the cup weepeth bloody tears. For, at the time of playing the harp, the revellers drink ruddy wine.

668.

My soul, in sacrifice for that one who a man (of worth),—— may be,
If, my head at his feet, thou place, easy, it—— may be.

Thou wishest to know verily of hell;
Verily, hell the society of the worthless—— shall be.

669.

In a mortar, end to end, the climes—— to pound;
With the heart's blood, the nine arches of the sky—— to smear;

A hundred years more, the prison-captive—— to be,
Better than, a moment, the associate of the fool—— to be.

670.

Till, to the desire of my wounded heart, its work—— shall be;
Till, without the King, the soul, the country of my body—— shall be;

From God's court, my hope is this
That, all opened, the gates of happiness—— may be.

671.

O friend! from violence to the enemy, thy heart—— withdraw;
With good mien, the luminous wine,—— indraw.

To the man of skill, the button of thy collar, loose;
And, wholly, from those of no worth, thy skirt,—— withdraw.

See Ode 417, c. 2. 668

672.

O would that concordance, fortune—— had made
Or (that) again, aid, time's revolution—— had made.

When from the hand, the rein of my youth, it (time) snatched,
(Would that) footedness like the stirrup, old age—— had made.

673.

A long life in pursuit of desire, lost—— I have;
And from the sky's revolution, what is it that profitable—— I have?

To whomsoever, I spake saying:—"Thy friend, I was:"
Became my enemy. Alas! what (ill-) star,—— I have.

674.

Friends! when hand together (ye are)—— embrace ye
(In friendship), this revolution of the sphere—— forget ye.

When, to me, the turn (of death) reacheth; (and), in my place, I remain not,
In recollection of me, (during) that remaining time,—— drink ye.

675.

To-day, at this time of covenant-breaking,
Where, the friend who, in the end, becometh not—— enemy.

Solitude's skirt, I took on that account,
That, me, the friend should not see with the desire of the—— enemy.

---

672. Youth being passed, I wish old age to stay. Old, I fear death.

675. That the friend should not see me, unhappy of face.

676.

O friend! me to the enemy's desire,—— thou madest;
When I was (fresh) spring, me, like (sere) autumn,—— thou madest.

In thy quiver, straight (of body), like the arrow, I was;
Sacrifice for thee, I am; me (bent like), the bow, why (is it that)——
thou madest?

677.

From feebleness, humbleness, and wretchedness,
From haughtiness, greatness, and self-sufficingness,

If, me, on the fire, thou place, (quietly) I sit;
If thee, on the steed, I place, thou sittest not.

678.

O friend! careless sit not of the fierceness—— of the sigh,
For, thee, fire may reach from the fire-kindling—— of the sigh.

Beware that, in thy own street, thou think not easy
The night-wandering of weeping; and the morning-rising —— of the sigh.

679.

On the heart, grief for time how long—— thou hast?
The world, abandon; and whatever in it—— thou hast.

Desire a friend, a little wine, and the foot of propinquity to the rose,
Now, that, in the hand, a draft of wine,—— thou hast.

Connected together, are the first lines of the two couplets; and the second lines. 677

680.

In my own heart, the place of grief for thee,—— I make;
The pain for thee, the remedy for my rent liver,—— I make.

Even as violence against my heart, the more thou makest,
Intent on that I am that fidelity, the more,—— I make.

681.

I spake saying:—"Thy (dark) mole is what with this sweetness?"
She said:—"Simple, foolish, and pitiful thou art.

"Not a mole is in our beauty's mirror,
"In it (the mirror), thy own (dark) pupil (of the eye) thou seest."

682.

Like the (ruddy) face of my idol, my tears rose of hue (bloody)—— became
From the heart's blood, the house (socket) of my eye blood—— became.

With grace, thus to me my beloved spake
Saying:—"O dear friend! the state of thy eye, how—— became?"

683.

If, in wandering, a person remain—— a month,
If the mountain (in strength) he be, of him shall remain (only)—— a straw.

Though (in a foreign place) dweller be the poor stranger,
When his native land, he remembereth, heaveth he—— a sigh.

684.

O Lord! since the accomplisher of needs—— Thou art;
Both Ḳāẓī (of our need) and all sufficient—— Thou art.

To Thee, my own heart's secret how shall I utter?
Since the knower of hidden mysteries—— Thou art.

مثنوي

Maṣnavī.*

685.

1. Ho! O desert deer! where art thou?
For thee, mine is a great affection.

Two solitary travellers, two heads revolving (in perplexity), two friendless ones;
The rapacious, and the non-rapacious, beast, in ambush before and behind.

Come, so that each other's state, we may know;
Our desire (for each other), we will seek, if we can.

For I see that this confused desert (of love),
Hath not a pastime place, joyous and happy.

5. O companions! say ye who will be the companion of friendless ones?
The friend of strangers?

Perchance Khiẓr, auspicious of foot, may enter;
From the blessing of his spirit, a great work may issue.

Perchance the time of favour-cherishing hath come;
For my omen— "Leave me not alone" hath come.

At a time, a way-farer in the land,
To him, with courtesy, spake a profligate, path-sitter.

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* Maṣnavī signifies :—
Poetry, composed of distichs, corresponding in measure, each consisting of a *pair* of rhymes.
This poetry is called (muzdawaj) wedded; the number of its distichs is limitless.
The final word of the Persian lines is kept the final word in the translation.

6. This difficult path, wherein the travelling is dangerous, may come to an end.

7. See the Ḳurān, xxi.

8. The profligate spake to the way-farer.

Saying:—"O holy traveller! in thy store, what hast thou?
"Come; a great snare, establish, if the grain thou hast."

10. To him, he (the way-farer) gave answer and said:—"Grain, I have;
"But necessary for me is the (mighty) Sīmurgh,—the prey."

He (the profligate) said:—"To thy hand trace (of the Sīmurgh), how bringest thou;
"For to us, traceless is his abode?"

From the hand, give not the cup of wine or the foot of the rose;
But be not careless of time greatly intoxicated.

When that straight cypress (the beloved) hath become one of the Kārvān,
With the cypress-branch, guarding (of the Path) keep making.

He departed; and my happy disposition sad made;
Brother to brother, thus when did?

15. Mercilessly, the sword of separation, he so struck,
That thou mayst say, "Has been not (even) acquaintanceship."

My scattering what weight beareth it, in this way,
When (even) the wealthy sun became purse-emptier?

The marge of the water-pool, and a bank of the stream;
A dew-drop (a tear), and talk with one's self—a talk.

In memory of those gone, and of friends,
Concordance (weeping), he made with the (weeping) April-cloud.

When before thee, the running water cometh weeping,
It, aid from the water of the eye of thine.

20. Not courtesy did that old friend;
Musalmāns! Musalmāns! (help me) for God's sake!

By my head, passed the water of separation,
In this state, courtesy is unfit.

12. Sit near the rose.

Perchance, Khizr, auspicious of foot, can so do
That, to those bodies (of those gone), these bodies (of ours) he may convey.

With my own fortune, so much why do I (vainly) strive?
From my own natal star, why do I (vainly) flee?

Now, even the path of the Friend's street I take;
If I die—even, in the Path I die.

25. Those strangers who, my state, behold,
Awhile, at the head of my dust, sit.

Strangers, strangers remember;
For, of one another, the tokens they are.

O God! the remedy of the remediless, Thou art,
For me and others beside me, the remedy, thou knowest.

Even as from the dark night, Thou bringest forth bright day
(So) from this grief, Thou bringest forth the joy of mine.

On account of separation from Him, complaint much I have;
In this place, not contained is this tale.

30. The (precious) jewel, behold; by the (worthless) shell, pass by;
That way, that becometh not famous, abandon.

When, in narration, I bring forth the fish of the reed,
From the fish and the reed, ask the explanation.

Companions! the value of each other, know ye?
When 'tis known, out the explanation read ye.

Verily, the words of the counsel-utterer is—
That the order-caster of separation (who is union) in ambush is.

With wisdom, the soul we mixed;
And the seed, that from it was produced, we planted.

---

31. See the Kurān, lxviii.

35. Evident in this composition, is joy-givingness,
Which the essence of verse, the essence of soul and of limbs, is.

Come ; and from the perfume of this good hope,
The perfume-place of the soul perfume-making, seek ye.

For this musk-pod is from the pocket-fold of the Ḥūr,—
Not from that (musk-) deer that at man is affrighted.

In this valley (of death) listen to the sound of the torrent,
Wherein at hundred "mans" of the blood of guiltless ones (are) as a barley-corn.

Here, Jibrā,īl's pinion they scorch ;
So that therewith, a fire boys kindle.

40. Who hath power to utter speech here—
God Most High ! what independence is here.

Ḥāfiẓ ! go ; in this space, boast not ;
Speech make short ; God is the Knower.

---

38. "The valley" may signify :— the valley—
(*a*) of love.
(*b*) „ the world.
(*c*) „ „ present time.
"Man." See Odes 144, c. 10 ; 524, c. 1 ; 557, c. 1 ; 567, c. 1.

ساقی نامه ٔ

Sākī-Nāma.*

(The Sākī-rhyme).

686.

1. Sākī! come. That wine, that rapture, bringeth;
Blessing, increaseth; perfection, bringeth,

Give me. For I, much heart-bereft, have fallen;
From these both (blessing and perfection), without profit, I have fallen.

Sākī! come. That alchemy of openings,
That, with the (great) treasure of Ḳārūn, giveth the (great) age of Nūḥ,

Give, so that, wide to thy face, they may open
The door of prosperity, and long life.

5. Sākī! come. That shining fire,
That Zardusht keepeth seeking beneath the dust,

Give me. For, in the (religious) order of intoxicated profligates,
Whether fire-worshipper, or world-worshipper,—— (what matter?)

Sākī! come. That wine, wherefrom the cup of Jamshīd,
Boasteth of seeing into non-existence,

Give me, so that by the aid of the cup, I may be,
Like Jamshīd, ever acquainted with the world's mystery.

Sākī! come. Me, that cup of Jamshīd give,
Make no delay; instantly, me give.

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* The Persian text is corrupt throughout.

5. "Zardusht." See page 992 (foot-note).

10. Possessed of crown and of treasure, well spake Jamshīd,
Saying:—"Not worth a barley (-corn) is this transitory house (the world)."

Sāḳī! come. That cup, like salsabil,
That, to Paradise, is the heart's guide,

Give me. For, well spake the (six-stringed) lute and the reed,
Saying:—"A draught of wine (is) better than the diadem of Kay."

Sāḳī! come. That intoxicated, veiled virgin (wine secreted in jars)
That, within the tavern, sitteth,

Give me. For, ill of fame, I wish to be;
Ruined with wine and the wine-cup, I wish to be.

15. Sāḳī! come. That water, thought-consuming,
Which, if the lion drink, forest-consumer, he becometh,

Give, so that to the sky, lion-seizer, I may go;
(So that) the snare of this old world, I may together dash.

Sāḳī! come. That wine, in which the Ḥūr of Paradise,
The ambergris of the angels, keep kneading.

Give, so that, on the fire, it, as a perfume, I may place;
(So that), happy, till eternity without end, wisdom's brain I may make.

Sāḳī! come. That wine, the reflection whereof from the cup,
To Kay Khusrau and to Jamshīd, message, sendeth,

20. Give, so that, with the note of the reed, I may speak,
Saying:—"(Mighty) Jamshīd was when? (Great) Kā,us, when?"

Of the revolving of this old monastery—boast;
To former kings, salutation, give.

Sāḳī! come. That wine that giveth royalty;
To whose purity evidence, the heart giveth,

Give me, for Sulṯān of my heart, (once) I was;
Now, far from Him, I am; for stained, I am.

Me, wine give; perchance, pure of defect, I may become;
Safe from fearful thought (in love's path), become.

25. Me, wine give; and fortune's face, behold;
Me, ruined make; and philosophy's treasure see.

When the garden of souls (the world of non-existence) became my abode,
In this place (the world), plank-bound of body, wherefore am I?

That one am I who,—when, in the hand, the cup I take,—
Behold in that mirror whatever is.

In intoxication, the door of austerity I beat;
In beggary, of sovereignty I boast.

For, when fit for song is intoxicated Ḥāfiẕ,
Him, blessing from the sky, Zuhra's lyre giveth.

30. Sāḳī! the unfaithfulness of life,
Fear; and, of wine, petition (long) life.

For thy life, wine will increase,
Momently, to thee, a door of the hidden, it will open.

Sāḳī! come. With wine, an assembly arrange;
For faithfulness with none, hath the world.

Thee, the (frail) bubble of wine gave recollection of this matter,
As, when the diadem of Kay-Ḳubād, the (swift) wind (of death) took.

Sāḳī! come. From wine, the heart's desire seek;
For, without wine, no ease of heart, I saw.

35. If, as to union with the soul, the body show patience (care not),—
It is possible that, as to wine, the heart may show alienation (may care not).

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26. "Plank-bound." See Ode 385, c. 4.

35. Otherwise:—
If (apart) from union with the soul. the body show patience (live),
It is possible that (apart) from wine the heart may show farness (may live).

Sāḳī ! come. This cup with wine, make full,
That thee, the state of Kisrạ and of Kay, I may tell.

Sāḳī ! come. Safe from time, how mayst thou be ?
On that intent it is that, in wrath, thy blood it may spill.

Sāḳī ! come. To us, arrogance display not ;
For, in the end, of (perishable) dust thou art ; not of (eternal) fire art thou.

The goblet with wine, make full ; for pleasant is wine ;
Especially, when pure and un-alloyed it be.

40\. Sāḳī ! come. That wine of the fragrant breeze of sweet basil,
Give me : for remaineth neither gold nor silver.

Sāḳī ! come. That pure ruby wine
Give. This cunning, design, and boast,—how long ?

Disgusted with the rosary and the khirḳa, I am ;
For wine, both pledge : and farewell !

Sāḳī ! come. From the corner of the cloister of the magians,
Far, be not ; for here is the " Ganj-ravān."

If, to thee, any should say :—" Towards the cloister, go not ;"
Him, what answer sayest thou ? Say :—" Good night ! "

45\. Sāḳī ! come. That ruddy goblet,
Whereby, gaineth the heart, joy ; and the soul, pleasure

Give me, that, me, release from grief, it may give ;
Me, the trace of the path to the special banquet, may give.

42\. The rosary. See Odes 132, 178, c. 8.
„ khirḳa „ Ode 124.

43\. گنج روان (fleeting treasure) signifies :—
(*a*) the treasure of Ḳārūn.
(*b*) wine.

Sāḳī! come. That wine, that is the soul-cherisher,
Like life, is fit for the shattered heart,

Give, that, out from the world, my tent I may pitch;
Above the sphere, my pavilion, may pitch.

Sāḳī! come. That (resplendent) cup, like the sun and the moon,
Give, so that, on the (lofty) sky, my court I may pitch.

Sāḳī! come. With old wines,
In my cup, me, continuously intoxicated make.

When, with thy un-alloyed wine, me, intoxicated, thou makest,
In intoxication, to thee the pleasant song, I will sing.

Sāḳī! come. Now that, like paradise, became,
By thy (resplendent) face, this banquet, ambergris of nature,

The cup, take; fear not; in it, is happiness.
For, in the garden of paradise, lawful is wine.

Sāḳī! come. Of wine, I have no help:
Me, with one remaining (last) cup, aid.

For, from the sphere's revolution, I am ready to die;
Towards the cloister of the magians, running, I am come.

Sāḳī! come. That wine, the delight-giver,
Give, so that on Rakhsh's back, I may sit.

To the field (of battle), like Tahamtan (Rustam) the face we will turn;
To our heart's desire, the design of galloping in the fight, we will make.

Sāḳī! that ruby-like cup,
That, to the heart, the door of pleasant time openeth.

Give, so that wisdom, I may efface;
Through intoxication, in the world, my standard, may exalt.

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53. In Arabic, is the first line.

56. Rakhsh is the name of Rustam's war-horse.

60. A moment, momently, of the cup we boast;
With wine, water on grief's dash, we dash.

For, to-day, with one another, wine we drink;
When leisure is none, again when may we drink?

For those, who joy's feast prepared;
(Who) at joy's feast, also engaged,—

From this snare-place (the world) dīv-inhabited, low-lying,—
Departed; and to the dust (of the grave) regret took.

Over this turquoise throne (the sky), victorious is who?
On this palace of ten days, prosperous is who?

65. Alas! youthfulness that on the (swift) wind departed;
He who, with knowledge and justice, departed,—happy.

Sāḳī! Give that wine. As long as breath, I express,
At the head of both worlds, my foot I dash.

Quick, be; and, me, the heavy riṭl give;
If openly (be) not possible, to me, secretly give.

That one who, on the elephant's back, used to fix the drum,
For him, against his desire, they (fate and destiny) beat the drum of departure (in death).

From the zones of light, at the glad tidings (the prelude) of dawn,
Momently, come to my ear, from the word of the Ḥūr.

70. Saying:—" O bird, sweet of note, sweet of speech!
" Thy plumes and pinions, open wide; and burst thy cage.

" On the azure palace of six vaults (the lofty seventh heaven), sit;
" In the stage of the soul-abode, sit."

---

67. Riṭl. See Ode 315, c. 2.
Ḥūr " " 416.

68. Before beginning an expedition, they bind the elephant-drum on the elephant.
He, who goeth to the field of battle, will at last unwillingly depart from this world.

For victorious of time, thou art, Manu-chihr of face ;
Thou knowest that, in the time of Buzurj mihr.

On the cup of Naushīravān, they wrote :—
" Before that no traces of us, thou findest,

" From us, this counsel hear ; and work, learn——
" A subtlety from time's revolution.

" That the stage of pain and of grief, this is ;
" In this snare-place (this world), seldom is joyousness."

(Still), with this joyousness, we are. For, of pain and grief,
No grief, have we. If (them), we have not, 'tis the same.

The cup of Jamshīd is what? Jamshīd is where?
Sulaimān went where? The seal-ring is where?

Of living philosophers who knoweth
When Jamshīd was and Kā,us Kay?

When to non-existence, the step (of travel) they took up,
In this land, save name naught they left.

On this fleeting abode, the heart why bindest thou?
For, when thou passest away, again back to this place thou comest not.

'Tis (the part) of madness, in it to bind thy heart ;
'Tis of non-acquaintance, in it acquaintance.

---

72. Manu-chihr (paradise-face) was a king of the Pishdādian dynasty. He succeeded Firīdūn. The prosperity of his reign was due to his vazīr, Sām, son of Narīmān, whose descendants Zāl and Rustam were heroes. See Clements Markham's History of Persia.

Buzurj-mihr (*d.* 580-590 A.D.) was vazīr to Naushīravān, the Just. From India, he imported the game of chess and the fables of Pīlpāi.

Him Christians claim as a believer ; and Muslīms as a muslim.

Naushīravān, the Just, the son of Ḳubād, ascended the throne 531, and died 579 A.D.

In 571 A.D. (in the time of Naushīravān), was born Muḥammad, who used to boast of his good fortune in being born in the reīgn of a king so just.

77. "The seal-ring." See Odes 189, c. 2 ; 350, c. 10 ; 435, c. 10.

Jamshīd. See History of Persia by Malcolm and by Clements Markham.

To (thy) desire, in this house of six doors (the world), thou findest not,
The place of joy, or the stage of desire.

Sāḳī! give that water, the fire of qualities (wine),
Wherewith, freedom from the fire (of hell) I gain.

For, within the fire, is this my luminous heart;
Verily, on the fire, a great quantity of water I will dash.

85. Sāḳī! give that water ruby of hue,
That, from the ruby and the sapphire, colour taketh.

Quickly, give that water (wine), the running fountain;
Running water, nay; 'tis the (conspicuous) moving sun.

On this five-fold sky of nine degrees (the ninth heaven),
With one cup of wine, the four-cornered tent, one can pitch.

So that, above the pillarless roof of nine vaults,
One can go, if, (only) from out of one's self, one can go.

If thou be wise, arise; distraught, be;
Thy own honour, spill not; the dust of the wine-house, be.

90. Bound to this dusty cloister, be not. Be it not,
That, suddenly, like the dust, thee, to the wind (of destruction), it give.

Sāḳī! give that Khusravī goblet,
That increaseth the joy of the heart and of the soul.

---

87. Heaven hath nine (some say seven) steps or degrees:—
1. the welkin.
2. ,, circle of the sun.
3. ,, ,, ,, ,, moon.
4-8. ,, ,, ,, ,, five planets.
9. ,, empyrean, the ninth heaven, the abode of God.

چار طاق signifies:—
a tent of four corners ("rautī").

In some copies, in the first line, is the phrase—
شش رواق six screens let down from (and pulled up to) the roof.

The meaning of the goblet is :—" The wine of perpetuality : "
Our meaning of this wine is—" Selflessness."

Departed youth, like the (swift) lightning of Yamān ;
Departed life, like the (swift) morning breeze.

Go ; abandon this house of six doors (the world). Say :—
" Come ; of this (deadly) snake of nine heads, wash the hand."

95. In this Path (of love), thy head (life) and gold quickly scatter ;
If thou be of the way-farers, thy soul scatter (in sacrifice).

Running (quickly) go ; running towards the house of permanency ;
Vanishing, everything regard except God.

Sāḳī ! that jewel, soul-bestowing, give ;
The remedy of the wounded heart of the wounded one, give.

Since, from Jamshīd's hand, time snatched the cup,
If his were a whole world profit from it—what ?

Sāḳī ! give that expressed water (of the grape) ;
With wine, this dead heart, living make.

100. For, every brick-tile, that upon a terrace is,
Is the head of a Kay-Ḳubād, or of a Sikandar.

In this platter, save the blood of kings is naught ;
In this desert, save the dust of lovely ones is naught.

I have heard that one distraught, wine-worshipping,
In the wine-house, a cup in his hand, kept saying :—

" The revolving sphere that is the mean-cherisher,
" From it, more joyous who is more un-wise is."

Sāḳī ! give that bitter, sweet-tasting wine (of love for God) ;
For, from the Beloved's hand, sweet is wine.

---

104. " Bitter wine." See Ode 328, c. 1.

105. For Dārā, who was the possessor of the horizons (of the world),
In possessorship, in the world was peerless.

Him, by death's hand, this sky snatched;
So that thou mightest think—never, in this place, was he!

Sāḳī! come. From me to the king, go;
This speech utter, saying:—"O King, Jamshīd of crown

"The heart of the wretched resourceless ones, seek;
"Then, the cup world-viewing, seek."

This world's grief, wherefrom is no profit,
From one's self, with wine, one can repell.

110. In fortune, the possessor of diadem and of throne;
The best fruit of a Khusrauvī tree:

Khidīv of the Land, king of time;
Moon of the mansion of fortune, king prosperous:

By whom, is the majesty of the kingly crown;
By whom, is body-easiness of fowl and of fish:

The splendour of the heart; and the eye of the prosperous
The Lord of favour of all heart-possessors:

World-possessor, Faith-cherisher, Just Ruler,
By whom, possessed of majesty and pomp became Kay's throne:

115. What may I say? Shall I give the description of his traces,
At whose ways, reason is astonied?

When, beyond the limit of description, is his rank,
Through feebleness and shamefulness, down in front, I cast my head

In sincerity, the hand of prayer, I uplift;
My face to the Mighty One (God), I turn.

---

110. Couplets 110—114 enumerate the titles of Shāh Manṣūr.

Saying:—"O Lord! by Thy favour and kindnesses;
"By the mysteries of the beauteous names,

"By the truth of Thy word, which anciently came;
"By the truth of the prophet, and by the greatest creation (Muḥammad),—

120. "(I conjure thee) saying—The world-king be, victorious of fortune,
"By whose fortune, arrayed are crown and throne."

As long as earth may be the arena of justice and of violence;
As long as the sky may be the pasture-place of Jadī (Capricornus) and of Sawr (Taurus),—

"Be Khidīv of the world,—Shāh-Manṣūr!
"Be far from his heart, the dust of grief!"

O Khusrau, with the signet-ring of Jamshīd! Ḥamd-i-llāh!
In the field of the world and of faith, intrepid thou art.

In the horizons (of the world), went thy name for victoriousness,
For, over enemies, ever wast thou victorious.

125. In the palace of the banquet, of Firīdūn-pomp, thou art;
In the field of contest, Tahamtan of contest, thou art.

Not the sky's, jewel (pearl) within the shell is like thee;
Not Firīdūn nor Jamshīd's descendant is like thee,

Not alone from Europe, thee, tribute, did they bring;
For, from Zang, thee tribute the Mahrāj sent.

Whether Turkistān and Hind, it be; or whether Rūm and Chīn,—
Like Jamshīd, all thou hast beneath thy seal-ring.

Within the screen, (lofty) Saturn is thy meanest slave;
The sphere (is) a slave of thine, gilded of girdle.

---

118. The beauteous names are the seven first attributes of God. See Introduction to Sūfī,ism, art: "The ceremonies of darvishes."

122. Shāh Mānṣūr. See Ode 167, c. 1; Fragment, 578.

125. Tahamtan (strong of body) was one of Rustam's titles.

127. Zang. See Ode 303.

128. "Rūm" comprises Greece and Turkey, once the seat of the Roman empire.

130. The canopy, auspicious of effect, is a (mighty) Humā,
That, beneath his (wide-spread) pinions, earth's (broad) surface, hath.

Sikandar-like, Rūm to Chīn, is thine;
If the mirror he (Sikandar) had, thou hast administration.

In Sikandar's place, years remain;
By wise-heartedness, states (of affairs) reveal.

Since the ocean of thy praise hath no shore,
Thy praise, I make, limited to prayer.

From the verse of Niẓāmī,—like whom, the old sphere,
Speech-adorner hath none,—

135. To insertion (herein), I bring three powerful couplets,
That, in the opinion of wisdom, are better than the precious pearl:—

"More than that thou mayst conceive,
"Territory-taker, be; and horizon-seizer;

"Time to time, through the lofty sky,
"Be victorious for further victory.

"Of that wine that gave the soul the remedy of sense,
"Be the draught for me; and for the king, the water of immortality!"

---

130. "Humā." See Ode 50.

131. "Sikandar's mirror." See Canto 23, translation (out of the Persian) of the Sikandar Nāma,i Niẓāmī by Wilberforce Clarke.

135. Couplets 136-138 are from Niẓāmī.
In Ode 499, c. 11, Ḥāfiẓ praiseth Niẓāmī.
For a life of Niẓāmī, see Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nāma,i-Niẓāmī.

5. Zardusht" (zardust, zartusht, zārtusht, zāradusht) is the sage Zoroaster (1500 B.C.), Balkh.

* See Essays by Dr. Haug, Bombay, 1862; the Acad. des Inscript. tom 37, an extract from which is given (p. 274) in Shea's translation of Mirkhond's Hist. of Persia; Malcolm's Hist. of Persia, Vol. I, p. 494; the list of Zand and Pahlavi books by Trübner & Co.; two articles by Monier Williams in "The Nineteenth Century," January and March 1881; Monier Williams' Modern India, p. 56, 169, 202; Markham's Hist. of Persia, iii, p. 387, 492, 496, 745; Von Hammer's Hist. of Persian Literature and his Encyclopedic view of the sciences of the East.

مغنی نامه

Mughannī Nāma.*

(The Minstrel rhyme.)

687.

1. Mughannī! thou art—where? By the sound of the stringed instrument,
Bring to mind that Khusravī song.

To the intoxicated ones, the glad tidings of a song, send;
To beloved ones departed (in death), a blessing send.

Mughannī! a melody of joy prepare;
With ḳaul (song) and ghazal (ode), the tale, begin.

For, to the earth my foot, grief's load hath stitched,
Forth from place, me, by the force of union, bring.

5. Mughannī! from that screen, a beautiful picture, bring;
Behold what, from within the ḥaram, the screen-holder said.

In such a way, the voice of minstrelsy, prolong,
That, to dancing, Nahīd (Venus) the harper, thou mayst bring.

Mughannī! the tambour and the harp, accord:
To the lovers of sweet melody, give voice.

Strike a path, whereby, into the mystic state (ḥāl), the Ṣūfī may go;
Whereby, to him; by intoxication, union may be given.

Mughannī! on the organ, strike thy hand;
From my heart, thought of this mean world, take.

* The Persian text is corrupt throughout.

Perchance, a great ease my heart may gain ;
When, with it, a stain from grief is none.

Mughannī! come. No strife with me is thine,
On a tambour, place thy hand, if no harp thou have.

I have heard that when wine causeth injury,
Fit, is the drum's throbbing,

Mughannī! where art thou? For 'tis the rose-season
Full of clamour of the bulbul are the swards.

Verily, best that to tumult my blood, thou bring;
That, into throb, the harp's breath, thou bring.

Mughannī! come; tune up the lyre ;
A melody of new order, begin.

With one melody, my pain remedy ;
Like, the khirḳa of a hundred patches, also, my heart make (rent).

Mughannī! what may it be, if a favour thou do me;
(if), with thy reed, again fire into my heart thou cast;

(If) forth from my own thought, me, thou bring;
(If) the house-hold of my grief thou upset?

Mughannī! where art thou? a sweet melody sweep;
To us, resourceless ones, a kind salutation, express.

Since, void of us, the world wisheth to be,
The being a beggar (is) much better than being a king.

Mughannī! the ḳaul, sing; the melody, uplift;
For the remedier of the helpless, thou art.

On the stringed instrument, me, the way of 'Irāḳ, show,
That, from my eye, the Zinda stream (of tears),——I may show.

---

22. The 'Irāḳ (Chaldean) mode is a melancholy one. In our modern music, are only two modes (moods, keys); the Greeks had six.

See History of Music by Novello; General History of the Science and the Practice of Music by Sir J. Hawkins, 1853.

On Persian music, see :—

(*a*) the Durratu-l-Tāj by A'nā Kalāma-i-Shīrāzī, wherein is explained the whole system.

(*b*) „ Shamsu-l-Āswāt.

The Persians have eighty-four modes,—distributed in twelve maḳāms (pardahs), twenty-four shu'bahs, and forty-eight gūshahs.

The twelve pardas and their shu'bahs are enumerated by Amīn of Hindūstān. Ḥijār, 'Irāḳ, Iṣfahān dominate among the pardahs; Zābul, Nīshāpūr, among the shu'bahs (secondary modes).

Mughannī! come; hear; the work establish:
This counsel of my speech, wise regard.

Since an army, grief bringeth,—a serried rank bring thou,
With the harp, and the great stringed instrument, and the shrieking reed, and the great throbbing tambour.

25. Mughannī! the confidant of my mystery, thou art;
Awhile, with the reed breathe the breath of a fellow-breather (a consoling friend).

If there be a grief, with wine, put it far from thy heart,
Into a reed, a breath blow; for the world is (only) a breath.

Mughannī! where art thou? on a lyre play;
Sāḳī! come; a duck-shaped flagon, with wine make full.

For, together, let us sit; and a great pleasure make;
A moment, pleasantly let us rest; and folly make.

Mughannī! of my verses, a ghazal,
To the harp's twang, bring into song,

30. So that, rapture (wajd) I may practise,
To dancing, may come; and, the khirḳa, may stake.

By intoxication, one can pierce the pearl of mysteries
For, in selflessness, the mystery one cannot conceal.

Mughannī! vexed, I am; a two-stringed instrument play;
To His one-stringedness (God's unity), the three-stringed instrument, play.

Mughannī! this new order of song, prepare;
To the companions, with the sound of music, speak.

The musical instruments used before the reign of Parvīz (*d.* 628) are magnificently described by the poet Niẓāmī (*d.* 1200).

Persian music much resembles Hindū music; and has its own notation, the reduction of which to the European scale is difficult.

See:—

(*a*) The Musical Modes of the Hindūs by Sir W. Jones, 1784.

(*b*) Hindū Music by Rāja Comm. Surindra Muhun Tāgur, printed at the Stanhope Press; Bow-Bāzār, Calcutta, 1882.

On thy part, the soul of the great ones, joyous make;
Of Parvīz and of Bārbud, recollection make.

35. Yet, desire of calamity hath time,
(Together are)—I and intoxication and the calamity of the beloved's eye.

In this blood-splashing of the plain of the resurrection,
The blood (ruddy wine) of a flagon and of a cup, spill thou.

At the sphere's revolution, I keep wondering,
Whom the dust (of the grave) will (next) take,—I know not.

The world's deceit is a luminous (manifest) tale;
Behold what it will bring forth. "Pregnant is the night."

Come. Ho! on the world, plant not thy heart;
On the (sloping) crown of the bridge, permanency hath none.

40. Verily, the stage is this ruined world,
That the halls of Afrāsiyāb hath seen.

Verily, the stage is this desert far,
Wherein lost became the army of Salm and Tūr.

The judgment of Pīran, his army-leader,——where?
Shaida of Turkistān, his dagger-drawer,——where?

Not alone to the wind (of destruction), went the hall and palace of him,
Whose tomb, even, in recollection none hath.

This one, time maketh the pen-striker (the scribe);
That one, time giveth to the sword.

---

34. Bārbud was minstrel to Khusrau Parvīz. He invented "the bārbud," a stringed instrument.
Khusrau Parvīz, a king of the Sassanian dynasty, ascended the throne of Persia, 591; and died 628 A.D.
See History of Persia.

40. Afrāsiyāb was King of Tūrān, enemy of Irān.
Salm and Tūr were sons of Firīdūn. Pīrān was a great General of Irān. Shaida (surnamed the Turk) was the fourth son of Afrāsiyāb.
For a full account of these personages, see the Shāh-Nāma by Firdausī, translated (out of the Persian) into French by Jules Mohl.

Bino rhyme.

688.

1. Honour hath the dog above that man,
Who, the heart of friends, afflicteth.

Necessary for this speech is a great truth,
So that, into the heart, the meanings may sink :—

With thee, hand in the victuals (eating together)—a man ;
Outside, on the threshold, excluded,—the dog.

Pity it is,—that the dog hath fidelity ;
And that man lawful holdeth enmity.

689.

1. O breeze of the morning! sorrowful is my heart ;
Happy with thy perfume, becometh my sense of perfume.

In the morning, by the rose-bed border, a saunter make ;
From us to the cypress and to the rose, a message take.

O rose! in comparison with his (ruddy) face, boast not of beauty ;
For the rush-weaver knoweth not gold-embroidery.

O cypress! in comparison with his stature, boast not of thy stature ;
For, in comparison with his stature, verily, beyond limit, thou fallest.

5. Sāḳī! come ; for 'tis the spring-season,
In abhorrence of him who is abstinent.

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5. Couplets 5 and 6 form a ḳiṯa'band.

With songs, ruddy wine,
Keep drinking, as long as thou canst without delay.

Path to thy ear, give not the counsel of preceptors;
Whether (it be) the counsel of them, or the voice of the preachers.

In the garden, to thee the bulbul keepeth saying:—
"In the rose-season, from the hand the cup, put not."

Union with the rose of thy enemy, reckon plunder;
For wine-drinking, firm thy purpose make.

Careless be not. For (life's) opportunity vanisheth;
Time to time, pleasure's season vanisheth.

One moment, from Ḥāfiẓ, this counsel hear;
"The cup of wine, keep draining; and God is the knower."

690.

Into the world full of tumult, whoever came,
For him, in the end, 'tis necessary to go to the tomb.

In the path to the next (last) world, like a (high uptilted) bridge is this world;
A place, void of permanency; and, a stage, desolate.

On this bridge, full of fear and terror, thy heart put not:
Road-provision (for the next world), prepare; here, dweller be not.

In the opinion of men of meaning, this transitory mansion
Is like a waste place, void of treasure.

Truly, the pearl of truth, have pierced.
The 'Ārifs, who this house (the world) called—"The inn."

Not fit is it for the inn of staying. Abandon it;
With none, remaineth this world. Abandon it!

---

689 11. See No. 685, c. 41.

Far from friendship for wealth and for rank, be;
For, thy property is the snake (of destruction) and thy rank is the pit (of degradation).

I grant (that great) Bahrām Gūr thou art.
In the end, into the snare of the grave thou wilt fall.

I said to thee :—"If not blind thou be, the grave behold: "
I said to thee :—" A moment, without work, sit not."

10. To none, is help of this stage (of death),—
On the part of the beggar, of the king, of the young, of the old.

O thou, that, skirt withdrawing (in pride), passest over us (our tomb)!
Ḥāfiẓ keepeth wishing (this) :—Read the Al ḥamd.

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11. The Al ḥamd is :—
the Suratu-l-Ikhlāṣ, chapter cxii. of the Ḳurān.
This is read by the side of the grave.

قصايد

Kaṣā,id.

(Elegies).

691.

In praise of Shāh Shujā'.

1. Youthful, like Iram's garden, became earth's surface;
From the ray of happiness of the Shāh, world-seizing:

The Khāḳān of sun-rise (east) and of sun-set (west); for, in east and in west he is:
The Lord of conjunction, Khusrau, and Shāh of Princes:

The sun, land-cherisher; the Sulṭān, justice-dispenser;
Dārā, justice-shedder; Khusrau Kay-sitter:

The Sulṭān planter of the world's surface of dominion,
Lofty sitter of the masnad of the palace of—"Be and it was."

5. The great joy of the world and of faith,—that one whose exaltation
Hath ever, the steed of time beneath his thigh.

The Dārā of time, Shāh Shujā', the sun of the land;
Khāḳān, prosperous; Shāhinshāh, fresh of youth.

A great moon, by whose appearance, enkindled became earth;
A great king, by whose spirit, exalted became time.

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1. Shāh Shujā'. See Ode 113, and No. 574.
The second lines of this elegy (40 couplets) end in nūn ن
The final word of the Persian lines is kept the final word in the translation.

4. See Note 8, p. 945.

Not the Sīmurgh's is the power of ascent,
There, where the (bold) hawk of his spirit maketh his nest.

In the borders of land and sea, his order current like the (swift) wind;
In the limbs of man and of jīnn, his love concealed like the (invisible) soul.

10. O thou, whose form is the country of beauty, and the beauty of the country;
O thou, whose aspect is the soul of the world, and the world of the soul!

Thy throne (is) the envy of the masnad of Jamshīd and of Kay Ḳubād;
Thy crown,—the cheating of the diadem of Dārā (Darius) and of Ardvān.

If, into the sphere's imagination, fall thy sword's reflection,
Separate from each other, fall (even) the limbs of (closely joined) twins.

The sun of the land, thou art; and every where that thou goest,
Like the (following) shadow, behind thee fortune is running.

If the jewel like thee, the mine cherish not in any age,
Yet, the star like thee, the sphere bringeth not forth in a hundred ages.

15. Without thy appearance, to the body, the soul inclineth not:
Without thy favour, the marrow establisheth itself not in the (hollow) bone.

Every particle of knowledge that, into the heart of the book, hath not come,
The answer hath thy reed on the tip of its tongue.

Thy hand to the (generous) cloud, who can compare?
Since the drop, the drop, giveth this (the cloud); the bag of money, the bag of money, that (thy hand).

Compared with the degree of thy glory,—the (lofty) skies (are) foot-trodden;
Compared with the sea of liberality, thy hand of generosity is of time the fable.

On the sphere of knowledge, the sun thou art; on the head of reason, the crown
In the eye of excellence, the light thou art; and in the body of the country, the soul.

20. From thee, knowledge (is) possessed of blessing; from thee, reason (is) possessed of splendour;
From thee, the shar' (is) in protection; from thee, faith (is) in protection.

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16. The line first signifies:—
Knowledge that, in books, is not comprised.

O Khusrau! O one inaccessible of presence! O one exalted of dignity!
O Ruler, without peers! O one great of dignity!

O sun of the country! in whose spirit,
Like the contemptible atom, is the treasure shāygān.

In whose sea of liberality, less than the drop is—
A hundred shāygān treasures, that for nothing, thou givest.

Innocence, face-veiled (is) dweller in thy abode:
Its chattels of permanency, fortune placed beneath thy tent.

25. For the tent of the sun of thy great sky, the sphere,
Hath made of mountain and of cloud—the supporting (pillars) and the canopy.

This painted satin, nine of fold, gold-painted,—
The lofty canopy over thy royal pavilion—know.

After the Kayān kings, in the country of Sulaimān, none found
This resource, this treasury, this army weighty.

The heart of the rose-bed, thou wast; and, on account of thy full-hearted (courageous) ones,
In Hind, was tumult; in Zang, was clamour.

In the plain of Rūm, thy tent thou pitchedest; and, the drum's throb,
To the (far distant) plain of Hind went; and to the desert of Sīstān.

30. Since the yellow palace, he assailed, fell trembling,
On the palaces of the palace-dweller and on the houses of the Khān.

Equality with him in (extent of) territory, maketh—who?
From Egypt to Rūm; and, from Chīn to Ḳayrawan (Cyrene).

Another year, from the Ḳayṣar, thee they bring the crown of his head;
From Chīn to the court, thee they bring the tribute of the Khān.

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22. Shāygān signifies:—
The name of one of Khusrau's treasures; an immense treasure.
28. "Zang." See Ode 303.
29. Rūm. See No. 686, c. 128.

The thanker of the Creator, art thou ; and the thanker of thee is creation ;
In fortune, thou joyous ; through thee, the people joyous.

Behold towards the rose-bed and the rose-garden thou keepest going,
With slaves,—the steed of happiness beneath thy thigh.

35. O thou inspired one from the ranks of the holy cherubim,
To whose pure heart, a bounty arriveth time to time!

O thou, before whose heart (is) manifest whatever the Omnipotent,
Keepeth hidden in the screen of the hidden!

To thy hand, the rain of desire, the sky hath given,
That is :—"Who am I? Me, to thy desire urge:

"If thy endeavour (mis) chance, to thy arrow I have given my body:
"If gift be necessary, thee, I have given the gold in the mine:

"Thy enemy is where? Him, to the sole of thy foot cast;
"Thy beloved is where? Him, on my head and eye, place.

40. "By service for thee, became expectant my desire;
"By praise of thee, became my name eternal."

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37. Couplets 37-40 are uttered by the sky.

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In praise of Ḥājī Ḳivāmu-d-Dīn Ḥasan.

1. Easily of heart-ravishingness, one cannot boast;
In these deeds (of ravishingness), are a thousand subtleties, behold—thou knowest.

Besides a sweet mouth are (other) resources of loveliness;
With (only) a seal-ring, one cannot boast of being a (great) Sulaimān.

A thousand realms of heart-ravishingness reach not that degree,
That, by skill, thyself in a single heart thou mayest contain.

What dust (it was) that thou excitedest out of my existence,
Be it not that wearied should be thy steed; for him, thou sharply urgest.

5. A sitter together with profligates, thou art. Down bring thy head.
For, treasures are in this state of being headless and resourceless.

The many-hued cup, bring that, a hundred special stories,
I may utter; and (yet) make not a breach in being a Musulmān.

Since, in the dust of the foot of the morning-drinker, intoxicated,
I have stood, in the wine-house street, door-keeping.

By no Zāhīd, outward-worshipper, I passed,
Who, secretly beneath the khirḳa, the zunnār (the mystic cord) had not.

In the name of thy own heart-binding tress, a goodness do;
So that, thee, God may preserve from confusion.

10. Back, from Ḥāfiẓ's state, take not the eye of favour:
If not, his state I will utter to the Āṣaf, the second.

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1. The second lines of this elegy (40 couplets) end in yā ی
The final word of the Persian text is kept the final word in the translation.
Ḥājī Ḳivāmu-d-Dīn. See Ode 3, c. 9, and Nos. 605, 610. See note p. 1008.

2. The seal-ring. See Ode 189, c. 2; 350, c. 10.

7. Couplets 7 and 8 form a ḳita'band.

10. Āṣaf. See Ode 43. Āṣaf here signifies :—The praised one.

The vazīr of King rank, Khwāja of earth and time,
By whom joyous, is the state of mankind and of jinn-kind.

Ḳīvām (u-d-Dīn), the fortune of the world, Muḥammad son of ʿAlī,
From whose face, gleameth the splendour-ray of God.

Excellent laudable quality, thou art, since at the time of true thought,
It reacheth (occurreth) to thee that thou shouldst claim world-mastery.

It befitteth the decoration of thy remaining (lasting) fortune,
That thy (lofty) spirit mentioneth not the effacing world.

15. If helper be not the treasure of thy gift,
All earth's surface turneth its face to desolateness.

Thou art that one, for whose form of body a particle of corporal matter is none;
Of the essence of the angel, thou art in the garb of humanity.

What degree of honour is it proper to arrange,
Than which, in the paths of thought, higher thou art not?

Within the chamber of the cherubim of the holy world,
The scratching of thy reed is the samā' of the soul.

To thee, the sweet-clinging (the delight) of khwājagī reacheth. For, from liberality,
On the liberal ones of the world, both (thy) sleeves (of generosity)—thou scatterest.

20. Thy former liberality, how shall I explain?
Blessed be God for that work-doer merciful!

Thy hard thunder-bolts, how shall I explain?
To God, let us flee from those calamities, deluge-like!

Now, since, to the private-place of the sward, departed the mistress, rose,—
Save the morning-breeze is not a fellow-breather of the soul.

For the sake of the Sulṭān of the rose, the tulips open,
By the hand of the breeze, the canopies of anemone.

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12. The first line may be:—The column, the fortune of the world, Muḥammad bin 'Alī. See note p. 1008.

By the effort of the fragrance of the spring-breeze, it reached to that degree,
That of grace boasteth the soul of a brute.

25. In the morning-time, to me how sweetly it came when a bulbul, rose clamour,
Against a rose-bud, raised; and, kept saying, in eloquence,

" Strait of heart, why sittest thou? Forth from the screen, come;
" For, in the great jar, is a quantity of ruddy wine like the red ruby."

That, one month, to the beauty of the rose thou shouldst not drink,—permit not;
Lest that, another month, thou drink the wine of penitence.

In thanks for the reproach of infidelity that, from the midst, arose—
Strive; so that from rose and wine, justice of ease, thou mayst take.

Not the way of Faith-cherishers is tyranny. God forbid!
All blessing and grace is the shara' of God.

30. The mysteries of the secret "I am the truth (God)!" what knoweth that careless one,
Who attracted became not with the attractions of God?

Within the veil of the rose, behold the rose-bud that keepeth preparing
For thy enemy's eye a ruby-arrow.

O Sāḳī! 'tis the joy-house of the vazīr. Permit not (that),
Without the cup of wine, there he should display heavy-souledness.

O breath of morn! hope thou wast. For, by way of love,
Thou dawnedest; and came to amend, the nights of darkness.

I have heard that, sometimes, me, thou recollectest;
But, to thy special assembly, me, thou callest not.

35. Not speech from me, thou desirest. Tyranny this is!
If not, with thee what is the argument in eloquence?

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30. اناالحق (I am the truth, God).
See Odes 66, 123, 138, 179.

Of the Ḥāfiẓes of the world, none like thy slave put together
Graces philosophic, with mysteries Ḳurānic.

Thee, my praises give a thousand years of permanency,
A precious capital (of praise) like this, for one like thee,—cheap.

Long, the speech I have drawn; but hope is mine
That, over this matter, the trail of pardon thou wilt cause to cover.

Ever, till spring, on the surface of the garden, the morning-breeze
Painteth a thousand pictures with the line of holy basil.

40. In the King's garden, from the bough of hope, with a long life,
Blossomed be the rose of fortune with joyousness.

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36. Ḥāfiẓ signifies :—
One who knoweth by heart the Ḳurān. See Ode 395, c. 7.

39. Basil. See Ode 200.
Here basil signifies :—
The basil, or kufic, character, resembling foliage, used for monumental inscriptions.

40. In his "Selections" (p. 357), Bicknell states that this Ḳaṣīda is in praise of Ḥājī Ḳivāmu-d-Dīn (See Ode 3).
His authority for this must be derived :—
(*a*) from Brockhaus' German verse-translation.
(*b*) „ couplet 12 of this Ḳaṣīda, where the word "Ḳivām" is mentioned.
The value of authority (*a*) is unknown. The value of authority (*b*) is naught, since the name "Muḥammad bin 'Alī" is in couplet 12 itself given; and in c. 19 the word "Khwājagī," a word that would refer to "Khwāja Ḳivāmu-d-Dīn" rather than to "Ḥājī Ḳivāmu-d-Dīn."